







THE  
JEWISH EXPOSITOR,

AND

Friend of Israel.

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MEMOIR OF THE REV. STEPHEN  
SCHULTZ.

No. VI.

"ON the 7th of Jan. 1740, I entered on my second journey, and arrived the same day at Groebzig. In this place there were about six Jewish families, who just make up a congregation; that is, they furnished ten grown up men, which number is required to form a synagogue. During the four weeks that I spent there, I daily found opportunity to speak with them on the subject of religion, to which they shewed no objection. One day their chief came to my lodging, and, in a friendly manner, invited me to sup with him, which I promised to do. My landlord was much astonished that I ventured to stay with the Jews at night, apprehending that some mischief might be done to me. He said, however, 'Go, in the name of the Lord your God, and they shall not be able to injure you; meanwhile we will walk to and fro before the house, lest any harm should befall you.' I then went in the name of God to the above-mentioned chief,

of the name of Herz, with whom I found a considerable number of Jews. A large table was laid, and, the sun having set, and the sabbath already commenced, our salutation was, 'a good sabbath;' to which the Jews resident in the town replied, 'a good sabbath;' but the strangers, 'Sholem lechem.' The dishes were then put on the table. The company consisted of twelve or thirteen persons. The strangers took me for a Jew, and when we had sat down at the table and the Jews had offered up their prayers, the master of the feast desired me to say the *Brocha*, (grace) which I did in the following manner, but in Hebrew,—'Blessed be thou, O Lord our God, thou King of heaven and earth, who sanctifiest us by thy commands, and blessest the ground, which thou hadst cursed on account of the first Adam, but hast again blessed it on account of the second Adam, who is the Messiah, the son of David, Jesus of Nazareth, Jehovah our righteousness. Blessed be his name for ever and ever. Amen.'

"All were very much astonished at this manner of saying grace,

and some were about to rise from the table; but the others appeased them, saying, 'This is a *Barocha Madatha*,' (a new blessing). I explained this prayer to them at large, so that our table discourse lasted from five o'clock till midnight, when my landlord and some other Christian friends came to accompany me home; and, we rejoiced together to find the Jews so attentive.

"From Groebzig Mr. Manitius and myself went to Jesuitz, where we asked after Israel Hagger, who had said that he would soon stop our mouths, (as some Jews had told us,) but we could not find him.

"The 17th of February I arrived at Halle again, where I stayed till the 18th of March, and besides some conversations which I had with Jews, I endeavoured to increase my knowledge of Arabic. The 19th of March we again took a journey into the principality of Anhalt.

"In Groebzig the chief of the Jews invited us to his house to converse with a learned rabbi, thinking he would confute us. We went to him, and found a pretty large assembly. Mr. Manitius stated the arguments which prove that Jesus is the Christ. After this the rabbi turned to me, saying, 'Is not the beast mentioned in Rev. xiii. 18, whose number is 666, Jesus of Nazareth?' I said, he should try to shew it. He then wrote on the table יֵשׁוּ נֹצְרִי (Jesus of Nazareth), and said, 'Calculating these letters according to their numeral power, they will make 666, thus: י ten, ש three hundred, נ six, צ fifty, ר six, נ ninety, ר two hundred, י ten. The Jew having left out two letters, got the number 666; but the

name was mutilated, for it should have been יֵשׁוּעָה הַנּוֹצְרִי. Adding the two requisite letters, the name Jesus of Nazareth will not make 666, but 752. This I shewed the rabbi. He replied, 'O it is not necessary to count all the letters of a name, provided you get the number.' I then asked him, 'What is your name, Sir?' He answered, 'My name is Schlo-mo.' (Solomon.) 'Well, then,' said I, 'by taking away two letters of your name, I get the word Schelm,' (which in German means a rogue). This the Jews who stood by confirmed, and thus the rabbi was put to shame. I then proved to him, from the context of the passage, that the number 666 is not to be applied to the Lamb, which means the Messiah, but to the beast which fighteth against the Lamb. Having made some excursions to the neighbouring towns and villages, we returned to Groebzig on the 5th of April. The Jews received us with all civility. Our conversations with them are given at length in Dr. Callenburg's Reports. I shall here therefore mention one thing only, which gave rise to a serious conversation about the Messiah. A rabbi asked me, 'Why is circumcision counted so holy, and why did God institute it as a covenant?' I took occasion from this to speak to him of the circumcision of the heart, and of the actual circumcision of the Messiah. I shewed him how this expression, 'the circumcision of the heart,' signifies the true sanctification and purification of the mind of man; adding, that as God is the holiest and purest being, his ordinance might perhaps correspond with that command in the Scriptures, 'Be ye holy as I the Lord your God am



holy,' and no doubt the ancient rabbis understood it so. And the Messiah, who was born of the seed of Abraham according to the flesh, and also in the self-same person was the true and eternal God, was in his human nature circumcised, and thereby shewed himself to be of the seed of David according to the flesh, yet at the same time, God blessed for ever. (See Rom. ix. 5, Jer. xxiii. 6.) We find also in Acts xx. 28, it is said that God hath purchased his church 'with his own blood.' The whole conversation made a great impression on the minds of the Jews who were present.

"On the 2d of May I spoke to some Jews at Smalkalder, about the Pirke-arothe, (sentences of the Jews) and asked, How a person could become righteous? The Jews then gathered themselves together, placed me on a somewhat elevated chair, and sat down around me, to listen. I shewed by questions and answers, that the way of justification which the Jews imagine to be the true one, is false; and then pointed out to them the true way to sanctification, from the example of Abraham, who, 1st, Went out of his idolatrous country. 2dly, Believed the word of God. 3dly, Walked with the Lord. 4thly, Was justified by faith. And, 5thly, Received circumcision as a token of the covenant. They then sent for the rabbi, with whom I spoke on Deut. xxxii. Isa. ix. 21, Hosea xiv. 3, Psal. li. 13, 21. This conversation lasted several hours. They desired me to accompany them to the synagogue, which I did; and observed that they said in their prayers, 'Forgive us our sins, for we are a holy people.' After this the rabbi asked me what I thought of

the judgments of God, which he inflicts upon men? I answered, 'God will inflict still greater punishments upon you, because you still describe yourselves as a holy and peculiar people in your prayers before God.' He said, 'Did Messiah really die, or only appear to do so, as the Turks believe?' I replied, 'He did really die.'—'Then,' said he, 'all men are redeemed, and may live as they please.' I answered, 'The brazen serpent was lifted up for all Israel who were bitten by the fiery serpents, and yet, none were healed, except those who at the command of God looked upon the exalted serpent.'—'Why, then,' said he, 'are so many Christians hanged, racked, &c.' I replied, 'On the day of expiation Israel was atoned for, and yet afterwards many Israelites were stoned, hanged, burnt, and strangled.' He then departed. On the following day, Mr. Manlius continued the conversation with them, and after this, having distributed tracts among them, we set out for Frankfort on the Maine, where we arrived on the 27th.

"On the 28th, being the Jewish sabbath, we went into the street, which was quite crowded with Jews, with whom we found some opportunity of conversing. On the 30th I endeavoured to invite the Jews whom I found in the streets to the kingdom of the Messiah, and several of them were willing to converse with me, and thus I spent nearly the whole of the day. Whilst I was distributing tracts, a Jew said to me, 'Do you know that your tracts are proscribed?' I replied, 'If your proscription had any authority, I should not have distributed more than sixty tracts in these two days.' Another said, 'Two years

ago two of your people were whipped out of the town by order of the magistrate.' I answered, 'One of those persons (Mr. Manitius) is now present, and spoke freely and openly in your own street to you, as well as to Christians; hence you see that your people speak falsely.'

"On the 31st I went to the great stone bridge, where some Jews were walking to and fro, and sought an opportunity to speak to them, but found none. I just then observed a fisherman, who cast his hook into the water and took it up again, but caught nothing. I thought, must this man, for the sake of one fish stand labouring so long? then surely I must also have patience. Whilst I was thus thinking, some Jews came up to me and asked me if I had any tracts about me: I answered in the affirmative, and distributed some among them. One of them, who was going to Offenbach, requested me to accompany him part of the way, which I did, conversing with him for about an hour. Our conversation commenced with his observing, that when Messiah should come, he would take away the stony heart from Israel. This I confirmed; but added, 'The heart of Israel cannot be broken but as they acknowledge Jesus of Nazareth to be the Messiah.' When he took leave of me he requested me to visit him at Offenbach. On my return to my lodging I was surrounded by Jews, to whom I pointed out the way of salvation, and distributed books among them. In the evening our landlady told us that some Jews had been at her house, who said, 'A few years ago, the seducers of Israel (meaning Messrs. Widmann and Mani-

tius) distributed rabbinical tracts, but now they have brought books in the common Jewish dialect, which even girls can read.' At this they sighed, saying, 'How will it end!' The landlady replied, 'How will it end? The time is come when the Lord will pour out of his spirit upon all flesh, and also upon the servants and upon the handmaids.' Joel ii. 28, 29.

"June 1740.—The Jews have a street for themselves in Frankfurt, which is closed at night at both ends. Finding they could not prevail against us, either with the magistrate or the clergy, they threatened to revenge themselves on us in their own street, which, however, I think was only to deter us from entering it. Though we had nothing to fear from their threats, yet we did not think it good to expose ourselves to danger, where there was no need of it, as we had many good opportunities of speaking to them concerning the kingdom of God, in the other parts of the city, and also in the surrounding villages. Thus we employed ourselves in the outworks of the Jewish street, which was fortified by the prince of darkness, and distributed tracts among them, many of which were taken into the Jewish street. Being asked by some why we did not enter into their street, I replied, 'We do not stay away from fear, but out of circumspection; for it is not yet time to enter that den of murderers.'

"On the 14th we left Frankfurt for Darmstadt, which we reached the same evening. Here we staid till the 17th, visiting the Jews, who were willing to converse with us, and received with thanks the tracts we gave them. On this day we dined at the Rev.



Mr. Tresenius's, who has established a good institution for proselytes, to which the Landgrave had given 15,000 florins for a fund: the rest is managed by contributions. Jews, as well as converts from the Roman Catholic Church, are there received, and instructed in the truths of the Christian religion, partly by a catechist, and partly by the Rev. Mr. Tresenius, and are thus prepared, the Jews for baptism, and the Catholics for confirmation, during which time they also provide for their temporal wants. To prevent indolence, however, they are required to attend to various occupations, according to their several abilities. The total number at present is twenty-four, to whom we gave admonitions and exhortations, according to their capacity." A. B.



THE SEVENTY WEEKS OF DANIEL  
IX. 24, &c. HARMONIZED WITH  
THE LAST VISION IN CHAPS. X.  
XI. XII.; AND WITH THE GOSPEL  
HISTORY UNTIL THE DAY OF PEN-  
TECOST.

(Continued from page 251.)

Chap. ix. 23. Understand the matter and consider the vision.

Ch. x. 11. Understand the words that I speak unto thee.

Matt. xxiv. 15. Whoso readeth let him understand.

Ch. ix. 24. Seventy sabbaths are cut—shortened—to thy people.

Ch. xi. 36. For a cutting—a shortening—is made.

Matt. xxiv. 22. Unless those days had been cut—shortened—there should no flesh be saved. Rom. ix. 28.

Ch. ix. 24. To seal the vision and prophecy.

Ch. xii. 9. The words are closed up and sealed until the time of the end.

Matt. xxiv. 36. Of that day and

hour knoweth no one. Acts i. 7. Isa. vi. 9. Rev. v. 1.

Ch. ix. 25. Unto the Anointed, the Sire.

Ch. xii. 1. And at that time shall Michael stand up, the great Sire which standeth for the children of thy people. x. 21.

John i. 49. Nathanael answered and saith unto him, thou art the Son of God: thou art the King of Israel. Acts ii. 24, 39. iv. 27.

Ch. ix. 25. Shall be seven sabbaths.

Ch. xii. 7. It shall be to an appointed time.

Ch. ix. 25. And threescore and two sabbaths.

Ch. xii. 7. Appointed times.

Ch. ix. 25. Troublous times—confined times.

Ch. xii. 1. And there shall be a time of tribulation, such as never was since there was a nation.

Matt. xxiv. 20. But pray ye that your flight be not in the storm, neither in the week; for there shall be great tribulation, such as never was since the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened, no flesh should be saved.

Luke xxi. 23. For there shall be great crowding in the land. Dan. ii. 34. and vii. 9. Ps. ii. 9.

Ch. xi. 26. Shall Messiah be cut off, and no one for him.

Matt. xxvi. 56. Then all the disciples forsook him and fled. Isa. liii. John xvi. 32.

Ch. ix. 26. The Sire that shall come.

Ch. xii. 1. And at that time shall Michael stand up, the great Sire.

Matt. xxvi. 64. From this very time you shall behold the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Matt. xix. 28. xxv. 31. John xiv. 18, 19.

Ch. ix. 26. And the people of the Sire that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are divided—shortened. Vide supra ix. 25.

Ch. xi. 40, &c. And at the time of the end, the king of the north shall come against him; and shall overflow and pass over, and shall enter into the

glorious land, and shall plant the tabernacles of his pavilion between the seas in the glorious holy mountain, and shall come to his *end*, and no one for him. viii. 11.

Matt. xxiii. 38. Now your house is left unto you *desolate*.

Ch. xxiv. 29. And knew not till the *flood* came.

Luke xxi. 25. The sea and the waves roaring. (Compare Dan. x. 6. Rev. i. 15. xvii. 15. with Acts ii. 8. &c. Matt. xxiv. 2. John xi. 48.) If we let him thus alone, all men will believe on him: and the Romans shall come and take away our place and nation, &c.

Ch. xi. 27. For he shall confirm the testament with many for one sabbath.

Ch. xii. 1. And in that time shall thy people be saved, as many as shall be found written in the book.

Matt. xxiv. 13. But he that endureth unto the end, the same shall be saved.

Ver. 16. Then let them which are in Judea flee unto the mountains. (Matt. xi. 12. Luke iv. 19. John xviii. 8. Acts ii. 39. Luke xxii. 20. 2 Esdras vii. 30.) where silence is plainly a translation of *sabbath*. See Clemens Alexandrinus in loc.

Ch. ix. 27. And in the midst of the sabbath, he shall cause the sacrifice and oblation to cease.

Ch. xii. 7. And an half.

Heb. x. 1. For the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered, (ver. 9.) Then said he, Lo, I come. He taketh away the first, that he may establish the second. Ch. viii. 11. Matt. xxvii. 51. Eph. ii. 15.

Ch. xi. 27. And on wing—canopy—pinnacle—the abominations of desolation, even until the consummation.

Ch. xii. 7. And when he shall have accomplished to scatter the power of the holy people, *all that shall be finished*. And I heard, but I understood not; then said I, O my Lord, what shall be the latter that? And he said, Come, Daniel, for the words are

closed up and sealed until the time of the end. Many shall be purified and made white (xi. 35.) and tried: but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand; (ix. 23.) namely, that from the time the daily sacrifice shall be taken away, (ix. 21.) and the abomination that maketh desolate set up, (xi. 31, 45.) there shall be a thousand, two hundred, and ninety days, (xi. 31.)

Matt. xxiv. 15. When ye therefore see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, whoso readeth let him understand. Then let them which be in Judea flee into the mountains.

Luke xxi. 22. For these be the days of atonement, that all things that are written may be fulfilled.

Matt. xxvii. 35. And they crucified him.

Luke xxiii. 29. John xix. 28. After this Jesus, knowing that all things were now accomplished—

Matt. xxvii. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, Lama Sabachthani: that is to say, My God, My God, why hast thou forsaken me? (ver 26.)

John xix. 30. When Jesus therefore had received the vinegar, he said, It is finished.

Ch. ix. 27. And that divided—cut short—be poured upon the desolate, (desolator.)

Ch. xii. 12. Blessed is he that persevereth and cometh to the thousand three hundred and five and thirty days. But come thou till the end be, for thou shalt rest and stand in thy lot at the end of the days, (ver. 2.)

Acts i. 7. And he said unto them, It is not for you to know the times and the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you. And while they looked stedfastly towards heaven, as he went up, (Dan. xii. 5, &c.) behold two men stood by them in white apparel, (ibid) which also said, Why stand ye gazing up into heaven: this same Jesus which is taken up from you into heaven, shall so come in like

manner (Matt. xxvi. 64, &c.) as ye have seen him go into heaven, (Acts ii. 2.)

Dan. x. 1. In the third year of Cyrus—as I was by the side of the great RIVER—then I lifted up mine eyes, and looked, and behold a certain man clothed in fine linen, (xii. 7,) whose loins were girded with fine gold of Uphaz. His body was also like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men which were with me saw not the vision; for a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, I was in a deep sleep (xii. 2,) on my face, and my face towards the ground. . . . Then said he, Fear not. . . . Now am I come to make thee understand what shall befall thy people in the latter days, for yet the vision is for many days. . . . And behold, one like the similitude of the sons of men touched my lips. . . . Then there came again and touched me one like the appearance of a man, and strengthened me.

Matt. xxviii. 1. In the close of the weeks, as it dawned toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered, and said unto the women, Fear not. . . . And as they went to tell his disciples, lo, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be

not afraid. Matt. xxiv. 13, xxvii. 52, Rev. i. xi. xviii. &c. x. xi.

Luke xxiv. 25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not the Messiah to have suffered all these things, and to enter into his glory? And beginning at Moses and the Prophets, he expounded unto them in all the Scriptures the things concerning himself.

Luke xiii. 28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the Prophets in the kingdom of God, and you yourselves thrust out.

Rom. xvi. 25. Now to him that is of power to stablish you, according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and made known to all nations, according to the commandment of the everlasting God, BY THE SCRIPTURES OF THE PROPHETS; To God only wise be glory, through Christ Jesus, for ever. Amen.

TEXTUARIUS.

ON THE SUBJECT OF TWO MESSIAHS.

A LETTER FROM A JEW.

To the Editors of the Jewish Expositor.

Gentlemen,

IN reading over your Expositor, No. 118, August, 1825, p. 298, Mr. Lewis, Missionary in Palestine, states, in the 294th page of his journal, that while in conversation with the Jew from Spinsk, who was in his estimation a learned man in the Talmud, and another Jew also, a Sephardim Jew; a third Jew, Mr. D. B., who began talking about the Messiah Joseph, as well as the Messiah Judah, as being fully explained in the Talmud, Mr. Lewis would not grant him that the Talmud was the word of God, therefore he could not receive the testimony of the Talmud for two Messiahs, but the



Bible only, and the Jew D. B. could not refer him to one text in the Bible at that moment, but said, I acknowledge it is not clearly stated in the Bible. Sirs, I am sorry for the ignorance of both D. B. and Mr. Lewis, of the Bible: it is as plain in the Bible of two as of one; the Messiah Joseph is as plain and as clear in the xlixth chapter of Genesis, as the prophecy for the Messiah Judah; and all the prophets of the line of Judah speak in their prophecies of the Messiah Judah; and the prophets lineally from Joseph prophesied of the Messiah Joseph, and some of the prophets prophesied of the two, and where they were to be born. Micah prophesied of the two—Messiah Judah to be born at Bethlehem of Ephrata, in Judea, (ch. v.) and Messiah Joseph to be born at Babylon, (ch. iv.) Zechariah prophesied of the two: (see Zechariah's prophecies.) Ezek. xxxvii. 16: The two sticks, one for Judah, and one for Joseph, are two Messiahs. The two olive-trees, (Zech. iv. 14,) are two Messiahs; the two witnesses are also two. The cxth Psalm is God the Father, and two Messiahs. Two leaders into the promised land, Caleb of Judah, and Joshua of Joseph, are two Messiahs.

Those were types or figures of two. David and Solomon are two Messiahs in type. Elijah and Elisha are two Messiahs in type. The Messiah Judah is sometimes called in Scripture, my Servant David, and the Messiah Joseph is sometimes called in Scripture by that name.

One Messiah is for the Jews, that is Judah; and, Joseph for the Gentiles. See Joseph in Egypt laying up corn in great abundance,

by which all Egypt was saved as well as Canaan. When Israel went to Egypt to buy corn for food, the Messiah Judah, in Judah's loins, bowed to the ground before the Messiah Joseph, in Joseph's loins; therefore the Messiah Joseph is to be a greater Messiah than Judah.

The second Comforter is to do greater works than the first, (John xiv. 12.) He is to be sacrificed by fire. (See burnt sacrifices under the law.) The Messiah Judah was to be sacrificed on the cross, the most ignominious death of that time; but the Messiah Joseph is to be sacrificed by fire, like as the martyrs in London were in the 15th century, under the Jezebel Mary of Rome. See also Jewish martyrs in Babylon in Daniel's days.

In proportion as we neglect searching the Bible and the Talmud with the New Testament, in the same proportion are we ignorant of two Messiahs. The Christians as well as Jews are ignorant of two, though they have the New Testament prophecies added to the Old, that speak of two in plain terms.

It is evident that the Missionary Mr. Lewis is ignorant of the Old Testament, and likewise the Jew who quoted the Talmud for two Messiahs, when there are a thousand proofs in the Bible of two; for in the last chapter of Zechariah are these words: "Jerusalem shall no more be utterly destroyed, but Jerusalem shall be safely inhabited." In the preceding chapter, the prophecies of the destruction of Jerusalem, at the sacrifice of the first Messiah, or shortly after, and the building of Jerusalem up again, will be under the second Messiah; and in the fourth chap-

ter, the two Messiahs are seen in vision by the prophet, standing before the God of the whole earth. See ch. iv. ver. 21. See also the prophet Obadiah, who declares that Saviours shall come upon Mount Zion to judge the Turkish mount, and that the Turks shall be destroyed, for they rejoiced at the downfall of their brethren the Jews, at the destruction of Jerusalem. This prophet prophesied of two Saviours coming on Mount Zion to judge the Mount of Esau. Esau and Ishmael's posterity became one by marriage, from whom are the Turks who inhabit the Land of Canaan at this moment, who are to be cut off for the Jews to come in again; and all the kingdoms of the earth shall belong to the two Messiahs, for it reads in the plural, in the original, Jehovahs.

Those texts I have shewn you of two Messiahs are plain and undeniable; and where they were to be born is prophesied of by Micah. See the fifth chapter for Judah's birth, and the fourth chap. for the Messiah Joseph's birth, one at Bethlehem, and the other at Babylon. See the two chapters.

There are many New Testament texts that are, if possible, plainer than the Old: one is the image of the Son, Heb. i. 3, 2 Cor. iv. 4, Colos. i. 5. The text is Romans viii. 29, and from these texts, that the Son of God, Jesus, hath a son, who is the second Messiah. The Son's son must be the image of the Son, as Jesus is the Son and image of his Father. According to these plain texts, the image of the Son is no less than the Son's son. The three Persons in the Trinity are as plain and as express of two Messiahs as words can be,

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and of three human beings, like Jesus, Father, Son, and Son's son. But the Christian, no more than the Jew, can suppose that the Father is human as well as divine, and that the Holy Ghost is a human as well as divine man, and that each human will be sacrificed for sin as atoning sacrifices for sin. See the law of sacrifices, Exodus, Leviticus, Numbers: as for example, Levit. xii. two victims of atonement at the opening of the matrix; either a lamb and a turtle-dove, or two turtle-doves or two young pigeons. This being one of my questions to the Society that was not attempted to be answered in the Jewish Expositor; and in fact, not any question of the whole was attempted to be answered; therefore I consider that the whole Society are as ignorant of the Bible and Talmud as the Missionary Lewis and the Jew D. B.: we therefore cannot see two Messiahs any more than they could—the Jew by the Bible, and the Missionary by the Talmud.

See Heb. vii. 1, for the first Person in the Trinity: in the 11th verse, the Priest after the order of Melchizedek is said to be Jesus, therefore Melchizedek must be Jesus's father, and the Son's son, or image of the Son, the second comforter, must be another priest of the same order, who is to do greater works than either of the two former, according to Jesus's declaration in John xiv. 12.

One more text I shall quote here to the point—He that overcometh, as I overcame, shall sit down with me in my throne, as I have sat down with my Father in his throne. See Revelations.

Here it is well to remark, that Joshua of the tribe of Joseph was



the principal leader into the promised land ; and it is the Messiah Joseph, named by the name of Joshua, as coming through his loins, that the prophet Zechariah (ch. iii.) speaks of, and saw in his visions. These two leaders of Israel into the promised land were undeniable types of two Messiahs. Caleb was of the line of Judah, and Joshua of the line of Joseph, and of the loins of Ephraim : (see Numb. xiii. 8.) Joshua is said to be a brand plucked from the burning ; Jesus was not this brand Joshua. Though these types are to be seen in the Bible, yet the Society of Christian promoters of Christianity among the Jews know nothing of these important facts.

Though the Jews are looking for the period when they are to be gathered together, and led by the two Messiah leaders into the promised land again, yet the Society who has engaged to teach us know nothing of two Christs, though it is clear in the Old and New Testaments, and in the Talmud, and all the Jewish traditions.

The question who, or what doth the two young pigeons, sacrificed at the opening of the matrix of the poor women in Israel, typify, is a question of importance, and yet no Christian sect has attempted to answer it. Two victims of atonement at the birth is a thing quite out of the imagination of a Christian. Jesus was prefigured as an adult sacrifice ; but the young pigeons at the birth, or opening of the matrix, must be a figure of a pair of sacrifices of atonement, that you, as a Christian Society, have no knowledge of, as is quite evident to me.

Again, many sacrifices of various kinds are out of your know-

ledge-book of commentary : the two scape-goats, or two goats, one on whom the lot falls for escape, who carries with him on his head into the wilderness the sins of the people, is out of your book of knowledge. It may be asked, when did a goat prefigure Jesus Christ ? I understand goats to prefigure Gentiles—not Jews ; the Jews were never called goats, but sheep. Therefore the Passover sacrifices, a thousand lambs and kids under a year old kept up fourteen days before they were slain, could not be a type of what Jesus was—really one adult sacrifice. The ram three years old is more like a type of Jesus than a lamb under a year old.

Sirs, you are at liberty to read a treatise on two Christs, Messiahs, that I wrote some years ago, if you choose so to do ; and also a treatise on the Law of Moses, as a type of the Gospel, and the comparisons between the various sacrifices in the law, and the various sacrifices in the Gospel.

Before I close, I must say that the London Society is mistaken in my manuscript of questions as objections to the Gospel. *I do not object to the Gospel ; I admire the Gospel plan of salvation. I see that all men are sinners, and that Jesus died a sacrifice for part of mankind, and Christ is an atoning oblation for all the human race of Adam.*

The Messiah Joseph is a member in Christ Jesus, part of his mystical body being his son ; therefore he is of the line of Judah on the male part, and of Joseph on the female part. In him Judah and Joseph become one, as the two sticks represent : (Ezekiel xxxvii. 16.)

One more observation I wish to make, which is, the challenge of Textuarius to Rabbi Crooll. If Rabbi Crooll will not accept his challenge, I will, and prove to him that he is ignorant of Isaiah's prophecies, a thing of great importance to Jews and Christians, as a misinterpretation of the prophet is of great consequence to both; for I am confident that the prophet, by the inspiration of God, speaks of the two Messiahs; and as Textuarius knows nothing of two, he cannot distinguish one from the other in the same prophecy; and sometimes in the same chapter, and also in the same verse, the two Messiahs are spoken of.

I see also that the London Society is ignorant of the word Christ, because they apply it to one person only, when it really comprehends thousands. In the Jewish Talmud and traditions it is stated, that the two Messiahs are to have wives, and that one of the virgin's sons is to be the son of the Messiah Judah, and that the one virgin is to be like Sarah, past child-bearing, when she conceives, and her son is to be called Laugh-ter. This the Bible shews in great abundance; therefore Jews and Christians do not interpret Scriptures alike, the Christians confounding the one Messiah with the other; the Jews knowing that the birth of the second Messiah does not correspond with that of the first, neither the place of birth, for they believe one is to be born at Babylon, and the other at Bethlehem, many hundreds of years one after the other. Therefore the controversy between Jews and Christians will never end until the Christians' eyes are open to see two Messiahs, and the place of

each birth, and when they were born, and in what manner, and their deaths as a sacrifice for sin. I, being a Jew and a Christian, can by Scripture see the two Messiahs, and when and where each was born, and of whom, and how God's plan of salvation and redemption is planned, and when it will be made manifest to Jew and Gentile.

B. BENJAMIN.



#### ON THE SABBATICAL TIME.

[In the insertion of the following paper from a valued correspondent, the Editors beg to repeat the observation prefixed to the first number of the new series of this Work, viz., that they do not hold themselves responsible for the opinions expressed by any of their correspondents upon prophetic or other topics.—ED.]

*To the Editors of the Jewish Expositor.*

Gentlemen,

It may be presumed that the seventh year, and the fiftieth, the Jubilee year of the ancient dispensation, were typical of that rest which is to be given, and of that deliverance which is to be effected, on behalf of the people of Israel in the future day, and emphatically of "that rest which remaineth for the people of God,"—the Hebrew nation, to whom the apostle was then addressing himself—a rest secured to them, not by a covenant of works, but the new covenant, when "the Lord shall have put his law in their inward parts, and written it in their hearts, and will be their God, and they shall be his people."

To the sabbatical day, or seventh thousand years of the world, "*That day in which the Lord*

alone shall be exalted," both ancient and modern Jews have fondly looked, and have anticipated it with equal constancy. But I question whether the figure or symbol thus adopted by the inspired writers may not be found in some other parts of Scripture, where the inquisitive mind of man has hitherto failed to trace it, and I would briefly direct your attention to an allusion of our blessed Lord himself, in exposition of those times in which we may reasonably expect his second advent, at which time alone He will be truly exalted, and "his mountain be established on the top of the mountains;" for "the kingdom shall be the Lord's, and He shall be Governor among the nations."

To a mind critically acquainted with the prophetic indications of past and present times, it will be obvious that some of the symbols in Daniel's vision of the palmy tree, or his interpretation of Nebuchadnezzar's dream, are utterly inexplicable without a reference to the vision of the four wild beasts, or to the preceding vision of the metallic image.

"*The man's heart*" is one of those symbols, the import of which can be traced only with reference to the first wild beast, the lion; which lion, however, is not a symbol of Nebuchadnezzar personally, but of the Babylonian monarchy, and "the man's heart" being taken away from the palmy tree, and "a beast's heart" being given to it at the period of its being desolated, would imply from the use of the symbols in the other instance, that the tree itself does not represent Nebuchadnezzar personally, without also a far deeper meaning, and must in-

tend the *Babylonian dynasty*. So likewise the symbolic bands of "brass and iron" fastened on the stump, or Persian monarchy, after the tree is cut down, (brass and iron being symbols of the Macedonic and Roman powers,) are allusions to the metallic image, and are borrowed from that vision. In the strict interpretation of prophecy, I would lay it down as a rule, that where there exists a community of symbols, the several prophecies where they are to be found relate to similar particulars; the chief distinction to be observed being the nature of the principal symbol, thus: a man denotes a ruling power; a beast a tyrannical empire; whilst a tree is a spiritual symbol. From this community of symbols it may be therefore inferred, that the three visions, of the metallic image, of the palmy tree, and of the four wild beasts, are distinct, yet though in some respects different, not dissimilar views of the same four empires, which were to arise and prevail over the saints, or "people of the Holy Ones;" or, as may be expressed in plainer and more intelligible language, the Jewish nation, till that kingdom be re-established; when those once predominant powers shall be compelled to acknowledge that "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will;" or, "that the heavens do rule," which is an equally significant expression for that last kingdom. Hence in the establishment of this rule, the "seven times" of Daniel may be connected with the period of that last fifth universal sovereignty, the Empire of Israel.

This predicted event, I consi-

der to be both synonymous and synehronical with the second advent of the Messiah; and hence arises a circumstance capable of further illustration from the same vision of Daniel, as well as the words of our Lord himself. If the vision of the palmy tree of Nebuchadnezzar cannot be confined in its limits to the life-time of that monarch, but must be considered prophetically to extend to the end of the present tyrannical dispensation; then are the "seven times," as well as the other parts of that vision, symbolical also. Now a time in prophetic language does not signify one year, but 360 years; and consequently the "seven times" must be taken as a week of prophetic *times*, of which *the seventh* would be considered the sabbatical time of prophetic years, in which the promised rest, after the expiration of the six oppressive and tyrannical times, might with reason be expected.

I take it for granted, that the rise of the Babylonian empire, commenced with Nebuchadnezzar, as the first oppressing chief of the people of God, and *his time of triumph* is the first morning, or epoch of those tyrannous "seven times," the first light of that sun which still beams with scorching rays on the nations of the earth, but more especially upon Israel; and as, according to Sir I. Newton, that monarch ascended the throne on his return from Palestine, after "the Lord had given Jehoiakim, the king of Judah, and the vessels of the house of God into his hands, which he carried into the land of Shinar, to the house of *his God*," (B. C. 604,) these "seven times," or prophetic

period of 2520 years, would find their termination, A. D. 1917. Supposing this period thus to terminate, and that "*the heavens will then rule*," I think it unquestionable, that it must also accord with Daniel's period of the time of blessedness, or the expiration of his 1335 years; and that the promised deliverance in which Daniel is to "stand in his lot at the end of the days," must then finally take place. There can be no existing doubt that "the time, times, and a half," on the expiration of which (though not yet fulfilled) "the power of the holy people shall cease to be scattered," the 1290 days, and also the 1335 days, are to be referred to one and the same epoch. And equally would I affirm, that that same epoch is connected with the rise of the Mohamedan power, or "the abomination which maketh desolate," the present oppressing power of Palestine and of the holy people; and it is certainly a point of no small import, that as the Mohamedan powers date their origin from "the Hégira," and calculate the duration of their empire by lunar years, the 1335 years would also terminate in 1917.

In order to bring these remarks to a close, and in the hope of pressing the subject more closely on the attention of your readers, I would observe, that this sabbatical time, or seventh day of prophetic years in which we are now living, must be rapidly approaching its close; and that we are on the very moment of that "MIDNIGHT" in which the cry is to be raised, "*Behold, the bridegroom cometh, go ye out to meet him*." It does not say, that he is then come; for it is uncertain whe-



ther He shall "come at even, or at midnight, or at the cock crowing, or in the morning;" but the proclamation goes forth to be prepared for his coming, and to the ten virgins,\* the companions of the bride, (the Jewish bride) to have the oil ready in their vessels, and their lamps burning. But what are these several watches into which the day and night are divided, but portions of that same sabbatical time, or day of prophetic years? the first watch of which may be said to have commenced A. D. 1557, when Charles resigned the Imperial throne of the Western Roman empire, and when the principles of civil and religious liberty were firmly established; and the watches of which day and night must consequently be considered distinct periods of *forty-five years* each. The two last watches of the night remain therefore to be filled up, and the very next year to that in which we are now living, A. D. 1827, must necessarily be considered the moment of *midnight*; and the succeeding watch is that in which "the abomination which maketh desolate" is finally to be taken away,† leaving beyond it a period,

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\* Query, the ten churches of the ten kingdoms of the Roman empire, for a female is the representative of a national church, not of the church universal, of which "the heaven" is the emblem, and "the moon," the symbol of its ecclesiastical power.

† A. D. 1873, or the 1290th year of the Mohamedan Hegira, would be the 6000th lunar year of the world, according to Helvicus's Chronology. This I believe to be the second advent of the Messiah; being the hour of conflict with the Gog and Magog of Ezekiel, in which the Lord God is to be sanctified and glorified in the eyes of all nations, and

as Daniel has predicted, of "forty-five years," till the promise be fulfilled, "Blessed is he that waiteth and cometh to the thousand, three hundred, and five and thirty days."

An objection, that the Jewish sabbath commenced at the even hour, and not in the morning, may be anticipated. When their kingdom fell, it was their hour of darkness, and the ascendancy of the Babylonian empire was the hour of that empire's sun rising; so will be that of the eventual triumph; the hour of the "King of kings," which is the dawn of that "Sun of righteousness which is to arise on the nations with healing in his wings," in perfect concert with the prediction, "Behold, at evening-tide (midnight) trouble; and before the morning (cock-crowing) he is not. This is the portion of them that spoil us, and the lot of them that rob us."—"So let all thine enemies perish, O God, and let them that fear thee, be as *the sun* when he goeth forth in his strength."

To whom then can the invitation be justly considered addressed, but to the Jewish nation; who when the signs have taken place, are exhorted to "Lift up their heads because the day of redemption draweth near," and which were avowedly the signs of that coming with which the prophecy of the marriage parable was connected? To the nation of the present, as well as of former ages,—not the generation of the day then existing—was the admonition to be given; but obviously we

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is then to set his glory in the midst of his people Israel; and is the hour of *the cock-crowing* of the sabbatical time.



are living in that period, in which it can never be more consistent than to enforce the precept, "Gird up the loins of your mind; be sober and hope to the end, for the coming of the Lord draweth near."

These suggestions, I trust, will neither be deemed "far-fetched, forced, nor fanciful," but as the sober convictions of a mind strongly impressed with the truth that the time will come when "the power of the holy people will cease to be scattered," and when "the saints of the Most High shall take the kingdom and possess it for ever, even for ever and ever;" in which day Israel are to become "the Ministers of our God," and all nations shall acknowledge that "they are a people whom the Lord hath blessed." I remain, Gentlemen,

Your's respectfully,

AQUILA.

EXTRACT FROM "FLEMING'S FULFILLING OF THE SCRIPTURE."

To the Editors of the *Jewish Expositor*.

Gentlemen,

As you have repeatedly inserted extracts from old authors which I have sent, I am led to suppose that you agree with me, in thinking that a part of your work is properly devoted to bringing forward the pious wishes of those, who desired in vain to see that day in which we live. There is, I think, so much that is simple and beautiful in the following extract from "Fleming's fulfilling of the Scripture," that I have not ventured to alter one or two Scotticisms, and some forms of expression now rather obsolete, and not quite suited to this age of fine

writing. On this point, however you will of course exercise your judgment; for myself I should do it but awkwardly, having never yet been guilty of modernizing an old divine. I believe the work was originally published a short time before the Revolution of 1668.

I am, &c. R.

"We have a clear prophecy about the incalling of the Jews and their conversion to Christ, in the latter days, held forth by the prophets, and in the New Testament very expressly mentioned; for the fulfilling thereof, the Church must yet wait, and long after, when God shall bring again the captivity of his ancient people, and say to that valley of dry bones, *live*, about which we would consider Isaiah xi. 15, Romans xi. 24, Revelations xvi. 12.

"I. That this promise doth not only concern particular persons, or a few, but the body and generality of that people, is most clear from the Scripture, if men would compare Isaiah xi. 11, Zachariah xii. 10, with Romans xi. 25, where it is undeniable that their gathering must be as full and remarkable as their scattering; and as there is no nation so remote whither some of them are not at this day, *that* shall not hinder the fulfilling of the promise, but as Isaiah sheweth, the Lord shall then assemble the dispersed and outcasts, and bring them back from the four corners of the earth, and furthest place thereof. Yea, doth not the apostle expressly shew that it is all Israel, whereat this promise pointeth? for though they are enemies concerning the Gospel, yet are they beloved for their fathers' sakes, because of the covenant

which was made with Abraham and his seed; and truly we have in this, ground also to expect something further than their conversion; that in this day, the Lord shall raise the tabernacle of David which is fallen, and plant them upon their own land, (Amos xi. 11, 15,) not only bring them to a visible church state, but even therewith some temporal restitution, and recollection of them as a nation: yea, may expect a return of the old blessing of that land's fruitfulness, which I think is clearly held forth in that of Amos ix. 14, that the very hills will drop down sweet wine, and melt as it were in outward blessings on them.

"II. That this promise hath not yet had an accomplishment, is also clear from the word; for it must follow the rejection of that people, and should not take place until the fulness of the Gentiles be brought in; which harvest for many ages after was not to be reaped; yea, did not the apostle hold this forth as a mystery, a piece of the Scripture, which the ancient Jewish Church could not well comprehend, when it was pointed at by the prophets, and even at that time was not understood, which surely could have been no mystery if their conversion had reached no further than the apostles' time; and it is known how small a number since of that people have yet been brought in to Christ.

"III. We have much ground from the Scripture, that this day, this great day of Jezreel shall be a very remarkable and solemn time, which will cause astonishment to the nations about, and make a wonderful change on the

face of the earth, a time of God's eminent appearance for that people, when his singular respect shall be as manifest as formerly his great displeasure and anger was, a time on which many of the choicest mercies of the church do certainly wait; the return of many prayers, a large pouring forth of the Spirit, even on the body of that people and all ranks, not only the families of David, Nathan, and Levi, but also the families of Shimei, with a large outletting of gifts; yea, such a time, wherein the converted of Israel shall then see and understand, how far the glory of the second temple doth exceed that of the first, and be a very conspicuous part of Christ's universal kingdom, eminent for the power and purity of the ordinances, to which others shall look as a most choice and excellent pattern of a purely-reformed and glorious church.

"IV. Besides the promise of him who is not like man to lie, or the son of man to repent, there wants not some very convincing providences to confirm our faith about this, if we consider how this people are still kept by themselves, amidst all their scatterings, not mixed or incorporate with other nations, which is most usual through long converse, that people of several parts of the earth will unite and join in one. Is not their great increase also remarkable? What great multitudes of them are in the eastern parts; yea, through most of Asia, Africa, and in these places of Europe where the Christian Church is, and all this time their land not possessed but by a rabble of the Turks, under whose yoke they groan; and though the genealo-

gies of particular families are at this day much lost, yet there is still so much sure and evident, as to the series and genealogy of the nation, that doth difference them from any other people.

“V. It is true, the authority of the word should silence all our thoughts how so great a thing shall be brought about; yet, we may judge, that as a means this shall eminently contribute to the same, such a convincing stroke upon Antichrist which must go before their conversion, wherein so manifest an appearance of God, and the fulfilling of one of the greatest promises of the New Testament cannot but stare them in the face, and with this the taking away of that stumbling-block of

idolatry which hath so long helped to harden them against the profession of the Gospel. I must shut up this with a sad regrate, that whilst we have so clear a promise, there is no more tender respect, and further essay to promote the good of that people. Who knoweth what a blessing might attend the use of ordinary means? since this is an unquestionable duty, and men know not when they sow the seed, whether this or that shall prosper. Alas, that the usual deportment of Christians with whom they converse doth oft further help to heighten their prejudice against Christianity! Let us long and pray more for this day, a day which shall bring so great a blessing with it to the Gentiles.”



#### NOTICES OF BOOKS ON JEWISH SUBJECTS.

*Three Discourses, with Notes, on the important and interesting subject of Christian Missions to the Jewish People: by the Rev. Richard Bingham, Jun. B. A. late of Magdalen Hall, Oxford; Curate of Gosport Chapel, &c. Seeley and Son, London; and Legg and Son, Gosport.*

WE lately recommended to the perusal of our readers, some Discourses on the subject of the Conversion of the Jews, in which the cause was ably advocated, and we have again great satisfaction in introducing to their notice the three excellent Discourses announced at the head of this article. Mr. Bingham's Sermons are no hasty production; he has evidently searched the Scriptures with very close attention, to ascertain what God hath revealed respecting the future

destiny of his ancient people. The result has been with him, (what it will ever be with the honest inquirer after truth on this interesting subject,) a decided conviction that the Jews will be restored to their own land and converted to Christ; and that these events “are to be effected under God in providence, and the operations of the Spirit in grace, by the instrumentality of means, and the agency of Christians.”

The Two first Discourses on the text Ps. cii. 13, 14, are devoted to the Scripture proof of this proposition, and so numerous and powerful are the evidences adduced from the prophetic oracles in confirmation of it, that they cannot, we think, fail of carrying conviction to every candid mind. In the first sermon Mr. Bingham considers all the prominent pre-

dictions of Isaiah, and in the second those of Jeremiah and the other prophets; and copious notes are appended to each, containing matter both instructive and interesting. The third Discourse is from the 15th and 16th verses of the same psalm, and is entitled, "Scriptural Considerations upon the surprising Effect which the Restoration and Conversion of the Jews will have in advancing the Glory of God, and the Praise of the Power of his Grace amongst all Mankind; and in bringing about the final In-gathering of the Fulness of the Gentiles to the Gospel Church."

The small space which we are able to give to the notice of books will not allow of any long extracts, and by a short one we should not do justice to the author; we must therefore content ourselves with earnestly recommending these sermons to all who wish for Scriptural information on the Jewish subject, and with merely inserting the concluding remarks of the first Discourse.

Other passages to the same purport will be advanced from some of the remainder of the prophets in the following Discourse.—But let us not CONCLUDE the statements which have now been advanced, without briefly adverting to A PRACTICAL RESULT which is deducible from the premises;—viz. *a fair argument in favour of the London Society for promoting Christianity among the Jews*:—a Society, which well deserves the support of all Christians, and especially of Christians within the pale of the Church of England, who, in one part of her excellent Liturgy, has provided expressly a prayer for the Jew:—a Society which is not conducted, as some suppose, by wild fanatics, or governed by the speculative reveries of religious enthusiasts; but it is managed, as

other missionary Societies are, by serious and zealous Christians, who have learnt from the Scriptures of the prophets that the ancient people of God are again to be grafted in upon the stock of the true church:—who are endeavouring, by every means which they may lawfully use, to persuade the Jews to be reconciled unto God, to receive the Gospel-Revelation, and acknowledge the Jesus of the New Testament, for the promised Shiloh of the Old! The friends of this cause are actuated, I assure you, by two very simple, yet evangelical and holy motives; or rather by one motive, consisting of two distinct, but relative, principles;—viz. the love of souls, and the glory of God; or, the promotion of the glory of God, out of love for immortal souls, for which the Redeemer bled! and when they are seeking the conversion of the Jews, they consider that they are greatly advancing the cause of Christ in the whole world; because they reason with the apostle to the Romans, ch. xi. ver. 15, "If the casting of them away be the reconciling of the world, what shall the receiving of them be but life from the dead?"—Considering that the gathering in of the Jewish people will make such an amazing impression upon all mankind, that it will in the greatest degree contribute to the full and final incoming of all the Gentiles, —to the saving of millions of souls, and the advancing of God's glory unspeakably in their salvation! Yet even if but one soul in a year, or never more than one, be truly converted to God, the work is not in vain, nor the reward contemptible. "He which converteth a sinner from the error of his way," saith the Lord by his apostle James, chap. v. 20. "shall save a soul from death, and shall hide a multitude of sins." And again, saith the same Lord by his prophet Daniel, chap. xii. 3, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Let me then, my Christian brethren, into whose hands this Discourse



may come,—let me earnestly intreat you, if ye have not done so already, to give this subject a candid hearing and due consideration. Search the Scriptures of the prophets (especially consider such passages as I have now laid before you) for our ground work; and read the publications of the “So-

ciety in illustration of our measures, wherein you will find many interesting details, and much to convince you that there is even now commencing among the Jews a great and surprising work of God; to whom be all the praise and the glory attributed, through Jesus Christ our Lord!

## PROCEEDINGS OF THE LONDON SOCIETY.

### GERMANY.

#### LETTER FROM MR. RICHARD SMITH.

FURTHER communications have been received from Mr. Richard Smith, under date 19th March, 1826, as follows:—

My last letter to you, I think, was dated M., Jan. 23d; a conversation which took place between a rabbi and ourselves in that place, will probably occupy nearly the whole of this sheet. A passage from Maimonides, relative to the future kingdom of the Messiah, which we laid before him, gave rise to this, or, I would rather say, to several successive conversations, the purport of which was as follows.

This truly amiable Israelite having been educated in Christian schools, had frequently had opportunities of discussing those points of difference between Jews and Christians with a respectable Catholic priest, yet he appeared to be but imperfectly informed as to the fundamentals of Christianity. Being religiously disposed, and in search of truth, he took great pleasure in conversations of this nature, so that the oftener we met, the closer we felt the cords of brotherly love drawing us towards each other. Though a young man, his sedentary habits of life had already made great inroads upon his health and impaired his constitution; yet when we met, he seemed to enjoy the conversation so much, as entirely to forget his bodily infirmities, and when called by the clerk to attend prayers in the synagogue, refused to accompany him, saying, he could

pray afterwards at home, wishing (as he himself expressed it) to improve the present opportunity for conversation and the edification of his soul. Once at parting, he said, “Your acquaintance, my dear friends, affords me a second opportunity during my life, of enjoying spiritual and edifying conversation.” The subject proposed for discussion was, as just observed, *the Messiah and his kingdom*. As to the future state of Messiah’s kingdom we were fully agreed; but as to his personality and the offices he was to sustain, we of course differed. The following were his principal objections to Christianity: 1st, That Elias the predicted forerunner of Christ, had not yet appeared. 2dly, That the Jews of the great Sanhedrim had not acknowledged him as the Messiah. And 3dly, That the predictions of the prophets relative to the Messiah had not yet been fulfilled. He respected Christ highly on account of his sublime and beautiful moral precepts, and his unimpeachable character in observing the Mosaic law; but accused his disciples of having misunderstood him, and of presumptuously overturning the Mosaic religion to get rid of its burdens. He observed further, that as often as he had meditated upon Zach. viii. 2, and similar passages, he had been astonished that it should have ever entered the minds of the Christians, to attempt to draw over the Jews to Christianity, as nothing could be more evident than in the latter days the Jews are to be the grand medium through which blessings are to flow to all the nations of the earth.

To these objections Mr. Reichardt replied as follows:—“In order to



ascertain the great truths of holy writ, it is necessary to consider closely the object the writer has in view, the style of writing, and the application of expressions used in other parts of the sacred writings; and this is peculiarly the case with regard to Elias being predicted as the forerunner of Messiah. The general opinion of the Jews, as far at least as I am informed on the subject, appears to be, that they expect the literal Elias of the Old Testament to descend personally from heaven previous to the coming of the Messiah.

“That a possibility of such a celestial mission existed, I do not attempt to deny; though I should certainly consider it in the same light as though one were raised from the dead, notwithstanding his miraculous ascension into heaven. But I see no necessity for such a literal and restricted interpretation, since the Scriptures abound with expressions of this nature: for brevity sake I will cite but one of them. In Hosea iii. 5, Messiah is called ‘David, the King whom the children of Israel shall seek in the latter days.’ But where is the Jew who does not know that the literal David is not here meant, but Messiah the son of David? Thus Elias was personified in John the Baptist, who came in the spirit and power of Elias, as you may see in this narrative.”

Mr. R. here presented to him a translation of the first chapter of St. Luke into Hebrew, which I had made for the purpose of exercising myself in the language.

“2dly, You seem to lay great stress on the rejection of Jesus by the great Sanhedrim, saying, ‘If persons like these, who had an accurate knowledge of facts, whom the Talmud represents as learned, holy, and inspired, so unanimously rejected him, what can be expected of us, so much inferior in every point to them, and at this distance of time?’—Your observation, my friend, is not destitute of weight; it is a natural conclusion, to expect that those to whom the oracles of God had been committed, who were learned in the law, that they

should be faithful and live according to the law; but does not experience teach us that this inference is not universally true? Alas! what saith the Lord? ‘O my people, they which lead thee cause thee to err, and destroy the way of thy paths.’ And again, ‘My people hath been lost sheep; their shepherds have caused them to go astray.’ It were well if we could find any passage in the Bible where the rulers of the people are described as being free from the sins and common guilt of the people. On the contrary, it is against those very persons, whose prescriptions you think you are bound implicitly to obey, that the thunders of Jehovah’s wrath are more particularly directed: ‘Woe unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people, Ye have scattered my flock and driven them away, and have not visited them.’—‘Woe be to the shepherds of Israel that do feed themselves; Should not the shepherds feed the flocks! Ye eat the fat and ye clothe you with the wool; ye kill them that are fed, but ye feed not the flock.’ And by whom were the prophets successively put to death? was it not by the rulers and elders of the people; because they hated the truth, and listened rather to the lying words and wonders of false prophets? If this was the case when the Jewish nation was in the very flower of her prosperity, and the glory of Israel had reached its highest pinnacle—when they were in full possession and enjoyment of their own religious rites according to the prescriptions of Moses, what are we to expect was the state of this people, when groaning under the iron yoke of a tyrannic king—sunk in ignorance and superstition: when the highest ecclesiastical offices were obtained by bribes, and it was considered no crime? Are we to be surprised that, under such circumstances, the Messiah was rejected; that as a preacher of righteousness, holiness, and judgment to come, he should at length fall a sacrifice to the rage and malice of such rulers? See what your own histo-

rian Josephus says of the state of your nation at this time. Shall we not rather be constrained to conclude, that he who could stem such a mighty torrent of vice, and set so holy an example, must be a messenger from God.

“3dly, That the great and glorious events predicted in the Scriptures to be accomplished by the Messiah, we receive, not only as true, but as matters of great consolation; and we do reject the opinion as unscriptural and untenable, that Christ is to be rejected because these predictions have not yet received their full accomplishment. A close examination of the prophecies will inform us of the impossibility of all the prophecies relative to the Messiah and his kingdom having been fulfilled at once as the Jews vainly expected, or in the way they generally imagined. We find the prophets frequently referring to a suffering as well as a triumphant Messiah; and we feel assured that no one ever resembled the former more than our Jesus; nor indeed the latter, in his exaltation after his sufferings. We ourselves look for seeing him in his exaltation and glory at his second coming; we therefore believe in a twofold coming of the Messiah, at his first coming he laid the foundation of his kingdom, and ordained his disciples to preach forgiveness of sins through his name, that he might find them prepared and ready to every good work at his coming. This has been done, and through the preaching of the Gospel Christ is become that light to the Gentiles which the prophets predicted. And now if it be true that the Messiah is to come twice—true that our blessed Jesus is the Messiah; who can have stronger hopes for the future than we? Whose hopes can be more sure than ours, who have had an opportunity of knowing the Messiah personally—of knowing his doctrines, his sufferings, his glorious resurrection and ascension, as to his life, work, and character, and his second coming to judgment. Then he shall be revealed, not to suffer, but to take possession of his kingdom, and to give the accomplishment to all that the prophets have spoken concerning him.

“Every one rightly informed must esteem the character of Christ; and his most bitter enemies were unable to charge him with sin. But you think that had his disciples followed him in adhering strictly to the ceremonial law, those bitter animosities between Jews and Christians, which for so many centuries have now existed, had never arisen; and that the Jews can never be induced to subscribe to the abrogation of the ceremonial law, till a similar manifestation of the divine will, which attended its promulgation, shall be made known from heaven. It is true that we cannot adduce such evidence, but from a variety of passages in the Scriptures, we have evidence sufficiently strong for our purpose, and also by considering the great tendency and design of religion. The object and design of religion is to make men holy, and by holiness to make them happy. But that no law is, or ever has been, able to effect this, is sufficiently demonstrated by the page of history and the corruption of our own hearts. The utmost the law can do for us is to bring us to a knowledge of sin—to alarm our consciences—and through fear of shame to prevent our falling into scandalous sins. Such an uncultivated and sensual people as the Jews then were, were not to be led by moral precepts alone, but required such external ceremonies to convey internal ideas to their minds. Many excellent men indeed were honourable exceptions, by learning, piety, and spirituality of mind, but lamentable was the state of the bulk of the people, who substituted the letter for the spirit, relying upon their sacrifices and external offerings for the pardon of sin, without looking to Him to whom they were designed to direct them, having the form of godliness but destitute of its power. Hence the many threatenings of the Lord against the Jewish people, recorded by the prophets, that he would destroy their city, their temple, and scatter them among all nations, because they thought to honour him by their external oblations, while the heart was far from him. ‘To what purpose is the multitude of

your sacrifices unto me, saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, Who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with, it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood.'

"Such was the sad state of religion among the Jews—a lifeless form, loaded with the precepts and traditions of men—at the time the Messiah appeared to set up his spiritual kingdom in the world. He taught them that true religion was of a much purer nature than they had imagined; that those who would worship God acceptably, must worship him in spirit and in truth. The effects of the preaching of Jesus and his disciples, immediately under the influence of his Spirit, are well known; they taught that the nature of man was corrupt, and that all must be born again of the Spirit before they can be made partakers of spiritual blessings and enter the kingdom of heaven. It is not to be denied that the first converts to the Gospel of Christ still observed many ceremonies of the law, in common with their Jewish brethren; not that they considered them as essential to salvation, but rather because they did not wish to give unnecessary offence in non-essentials. Christianity is a religion of love, and can be promoted in no other spirit. But when the Gentiles, who knew nothing of Jewish ceremonies, began to enroll themselves under the banner of Christ, those things gave place to others of more importance; the shadows passed away and men laid hold on the substance. If you wish to know more of

these things, I would advise you to read the New Testament.

"Your last remark relative to the Jews being the sole medium through which blessings are to flow to the various nations of the earth, is quite right, if it could be proved that the Jews were already in possession of these blessings themselves, and enjoyed the spirit of true religion. But, alas! the contrary is the fact; they resemble the valley of dry bones in Ezekiel—all their religious services are mere form—the spirit is gone. Before we can expect any thing from Israel, there must be a shaking of these dry bones, a rising as it were from the dead. Then, and not till then, they will become a spiritual nation—will look on Him whom they have pierced, and mourn for all their iniquities, and be in bitterness as one for his only son. When that happy period shall arrive, then all other nations shall be roused from their slumbers in which they are sunk, and shall go unto Israel to hear what the Lord shall say concerning them; and to be taught, both by precept and example. Thus it will not be necessary that either should embrace a new religion, they shall have that which the Lord revealed from the beginning, and Jesus the Messiah shall be their King and their Shepherd, and reign over them for ever. If some individuals among the Jews should by the grace of God be awakened before this period, they will unite themselves to our Messiah, and rejoice in the spiritual nature of his kingdom; and their children perhaps may see Israel in possession of all those blessings pronounced by Jehovah through his prophets."

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#### LETTER FROM MR. C. G. PETRI.

ON 6th March Mr. C. G. Petri writes from Hamburgh as follows:—

Since my return to Detmold I have had two particular causes for joy, for which I give thanks and praises to our Lord. A Jewish schoolmaster in this neighbourhood, to whom I two years



since preached Christ as the true Messiah, the Rock of hope, the Captain of salvation, and the Prince of peace, came to me, desiring to make a public profession of the truth, the power of which he felt in his heart. I sent him to the Institution of the Count von der Recke, where he will be able to receive the best instruction in our holy religion. He went with great willingness, which I consider a fit subject of praise. I trust the true Shepherd, who came to seek that which was lost, will feed this lost sheep in his green pastures. Some days after this we received a letter from one of our directors in the county of Mark, belonging to our sphere of operation, in which he gives us an account of a Jewish surgeon who had declared his earnest desire to receive instruction in Christianity. A friend of the director's had the opportunity of being enabled to comply with his request. In Bremen, where there is not as yet any society in action for the spiritual welfare of the Jews, I was requested to speak to an assembly of two hundred Christians: and had great pleasure in making this confession of my Lord and Saviour. I concluded with prayer for the salvation of my brethren according to the flesh; and I hope the Lord blessed it to my fellow-Christians there, for they promised to be more active in their exertions on behalf of Israel than they had hitherto been.

And again, on the 30th of May, he writes,—

The following communications from German newspapers will be pleasing both to you and to the Committee. At Zall Bommel, (probably in Holland) two Israelites partook, for the first time, of the holy communion in the Reformed Church, on Sept. the 5th, after having made a public confession of their faith. Their ten children were baptized at the same time. On the 6th of November, 1825, at Lauenstein, a village in Hanover, there were baptized six Israelites, namely, Nathan Ritter, a lawyer, of Eimbeek, with his wife and four children. This important ceremony

was very solemn, particularly as Dr. Geldmann delivered an excellent discourse on the occasion. I know this clergyman to be a pious man and a friend of Israel. The interest felt for Israel's salvation would be promoted in the kingdom of Hanover, if the Committee would publish and distribute the discourse delivered at this baptism.

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LETTER FROM MR. O'NEILL.

MR. O'NEILL, under date Ham-  
burgh, May 30, 1826, writes  
thus:—

The day after my last letter, in company with Mr. Moritz, I waited upon Mr. Hutwalker, Senator, and the Rev. Mr. Rambach, to ask their protection and advice for our proposed Jewish school. They both assented to our plans, provided we confined ourselves solely to the children of Jews. The latter gentleman possesses as much authority and influence as a bishop of the Church of England. It was our intention to have had the subject brought regularly before the Senate of this place, and try to open a school for Jews upon an extensive plan, but Mr. Hutwalker and the Rev. Mr. Rambach have both dissuaded us from any such step, and assigned two very good reasons: viz. that it would quite enrage the Jews, and stir up their enmity against us; and also that the Senate would prohibit both the missionaries and the schools. They, as well as other friends of the Jewish cause in Ham-  
burgh, have advised us to open a school in a quiet way, and if we got but half a dozen children, to be satisfied.

On Monday, the 22d instant, Mr. Moritz and myself waited upon the two Jewish families who are inclined towards Christianity, and made known to them our intention of opening a school for the instruction of Jewish children on the principles of their own religion. S—, of whom you have heard so much from Mr. Moritz, promised to send five of his children, but the other, B—, only partly

promised to send his four children, when the quarter they have entered upon at the school they are at, shall be expired. These are the only two families that either Mr. Moritz or myself have been able to make out as yet in Hamburgh, who are at all inclined to send their children to Christians to be educated. We do not find that the minds of the Jews of this city seem as yet to be prepared by the grace of God for Christian instruction. However, it is not less our duty to cast the seed into the ground, and I have no doubt but we shall reap in due time, if we faint not.

On the 24th inst. S—— brought his five children to us, according to promise: the youngest is two years old, and the eldest twelve—two boys and three girls. We opened our school by reading the psalms for the day and prayer to Him who took little children up in his arms and blessed them. Mrs. Moritz and Mrs. O'Neill have undertaken to instruct the girls in needlework. Our school hours are from nine o'clock in the morning till twelve, and from one o'clock till three in the afternoon. From twelve to one o'clock the children play, and take their dinner in the school. The dinner consists of black bread and butter. I must beg the Committee, although things do wear a different aspect here to what they were led to suppose, not to despise this day of small things, for the Lord has promised that "a little one shall become a thousand, and a small one a strong nation." The Jews have three free-schools here, in which the children get a very good education, and those who have need of it obtain clothes.

A subsequent communication has been received from Mr. O'Neill, dated Hamburgh, 9th June, the following extract from which cannot fail to afford pleasure to those who feel interested in the operations of the Institution: it relates to the education of Jewish children.

I am happy to tell you that yester-

day, through the interest of Mr. Canning, his Britannic Majesty's Consul, we obtained permission and protection for our school from the Government of this place. Mr. Canning is much interested in the undertaking, and has promised to do every thing in his power to forward our plans.

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EXTRACTS FROM A LETTER OF MR.  
J. C. MORITZ.

MR. MORITZ also writes from Hamburgh, under date of June 20, and repeats the information that they had opened a school on May 24th, with five poor Jewish children. He observes that they make astonishing progress in religious and other elementary knowledge. It appears, also, that he is very actively engaged, in his own person, and by the help of others, in inducing Jewish parents to send their children for education, a plan that, if successful, cannot fail to bring many under the means of Christian instruction, and as lambs to the arms of the good Shepherd. He proceeds to remark:—

A Jew from Offenbach has been here for Christian instruction. I feel persuaded that he is a man sincerely seeking the truth; but as I could not find means of support for him here, I sent him to Bremen, with a recommendation to the society there. He has written to me from thence to inform me, that he designs going to Count von der Recke's Institution at Dusselthal.

Some Christian friends from Lubeck have lately visited me. They informed me that their Government has built a new school-house at Moisley, (a village in which the Jews reside,) destined for both Christian and Jewish children, but that they have not yet found a suitable schoolmaster. Thinking that this might become a useful field for the labours of the Society, I wrote to Dr. G. He was delighted with my proposal, and in-



roduced the matter immediately to the Syndic, who brought it the same day before the Provincial Court; from thence it will pass the Senate, and afterwards the Court of the Elders of the Citizens. Dr. G. thinks that permission will be gained for our Society to send one of its agents there as schoolmaster. In Moisley there are about 600 Jews. May the Lord grant success to this undertaking!

During the last week I have received visits from several Polish Jews, who were on their road to Holland, and England, and with whom I had much conversation about the salvation of their souls, through the atoning blood and meritorious righteousness of Jesus Christ the Saviour. They did not dispute the point with me, but requested books. I have thus been enabled to distribute a good number of tracts, New Testaments, and the Prophets. May the Lord bless the reading of them to the salvation of their souls!

## PRUSSIAN POLAND.

EXTRACTS FROM THE JOURNAL OF  
THE REV. J. G. G. WERMELSKIRCH.  
(Concluded from page 195.)

*Posen, Jan. 5.*—The proselyte formerly mentioned called again this morning, when our conversation turned upon the words of the prophet, "I look even to him that is poor and of a contrite heart, and trembleth at my word." Dined at Professor —'s, where I met Rev. —, of —. He has prevailed upon the seventy-five Jewish families which reside there, to make up yearly the sum of 310 dollars, to have a school-room, teachers, &c. He urged me much to visit them; this, however, must be postponed till Bergfeldt has got permission to preach.

*Jan. 19.*—The proselyte stayed again for half an hour, when I endeavoured to impress upon him the holy walk to which Christianity called him.

*Jan. 20.*—I dined at —. A lady of Berlin being present, the conversation turned immediately upon the

conversion of the Jews. — expressed again his conviction that public preaching is certainly, in a place like this, the best mode of promoting our object.

*Jan. 24.*—When I was going to —, a Jew accosted me, wishing to sell some cloth. I could not but sympathize with him in his complaint, that it was difficult to earn so much as would maintain himself and his family; but I did not omit observing that, according to the prophet, this was one of the plagues of the Lord upon his disobedient people, and calculated to discover their moral state to them; as, also, to turn them to the Lord.

*Jan. 26.*—I visited a Christian and a Jewish school. The teacher of the latter complained that many of the scholars stay away, or go to another master, when it does not suit them to attend any longer. I have no doubt that the Jewish youth are here prepared for the reception of Christianity, but do not yet see how the Society can afford any assistance. Dr. Morrison's opinion on the mode of promoting Christianity among the Chinese, must certainly not be quite lost sight of with respect to the Jews. (Missionary Register for April, 1825, p. 181.)

*Jan. 27.*—Mr. H— stayed an hour with me this afternoon, when our conversation turned on the subject of educating the Jewish youth at least in a way which would prevent them getting acquainted with the horrid, impure, absurd, and superstitious statements of the Talmud, by which much good will arise to themselves and the nation at large.

*Feb. 3.*—Mr. C— and a friend of his, a Jewish student of —, called this afternoon; the former wished me to speak with —, that he might be furnished with Bibles, to read with the first class of his school. To say the least, it is pleasing to hear a wish on such a subject, and from one who, judging from the majority, might rather be expected to utter words of an opposite nature. The latter had commenced the study of Arabic, and wished me to name

some suitable books to perfect himself in it. This led us to speak of learning in general, and of studying the Talmud in particular. He is a fine young man, and of remarkable acumen; but, as is almost generally the case, rather high-minded.

*Feb. 6.*—I visited one of the Jewish schools. It affords me great joy, that those youths who formerly were wont to learn a great deal of unprofitable things, are now taught wholesome knowledge.

*Feb. 11.*—I preached again upon Jer. xxxi. 31—34, and showed the superiority of the new to the old covenant. The number of Jews was rather larger than a few weeks before, as the cold had then deterred them: this was a source of joy, as a discourse on this subject, if rightly understood, is calculated to draw them to the Saviour.

*Feb. 18.*—A short time after divine service came —, who was baptized in Warsaw by the Roman Catholics. What induced him, I am unable to say, but certainly not poverty, for his parents were very opulent; nor attachment to a Christian female, for he had, as he assures me, a very dear wife, to whom he was affectionately attached; nor fear as to future subsistence, for having learned no trade, he spent all his time in studying the Talmud, living at his father-in-law's, as is customary among the Jews; and therefore, I am willing to believe that conviction of the truth as it is in Jesus was his inducement, himself stating that it was so. He is now, however, in a pitiable state; he has visited Breslau and Berlin, and learnt some business in the latter, but spent all his money. His parents are hostile in consequence of his conversion—his wife is divorced—he has no means to maintain himself—and, what is the worst of all, he professedly believes Jesus to be the Messiah, but has, as far as I can judge, not received remission of his sins through his blessed name. I endeavoured to improve all this for the eternal happiness of his soul.

*Feb. 21.*—The young man mentioned under the 3d inst. called again this afternoon. In the course of con-

versation I asked him, whether he had ever read the New Testament. To this he replied in the affirmative, and added, that he believed Jesus to be an excellent and wise man. He said this, although he had from his youth studied the Talmud, and got acquainted with all the opprobrious terms therein given to the Saviour. Surely, if all this, and many things else, be duly considered, one has reason to rejoice, and at least to hope well of such an Israelite. Yet, as a Christian, of course I could not be satisfied with such a conviction, and consequently spoke on those points which I considered calculated to give him that idea of the Saviour which the Bible affords us. He, in return, asked, if the design of Jesus was accomplished—if his followers were endowed with that love to God and man which is the principal command of the New Testament? Such questions excite sorrow of heart. O that Christians would so walk that such questions could not be asked! That a missionary could say of the whole Christian world, what Paul affirmed of the Corinthians, 2 Epist. chap. iii. Yet I rejoice that I could relate to him such facts, as incontestibly prove that there is “a chosen generation, a royal priesthood, an holy nation, a peculiar people,” that shews forth the praises of their Immanuel. In the evening the proselyte came again, and, amongst other things, informed me of the spirit of the Jews in Warsaw towards us. I told him in reply, how he ought to consider his high calling,—acquaint himself with the New Testament, and use the other means of grace, that he may be the Lord's in this world and that which is to come.

*Feb. 23.*—The same young man sat an hour with me in the evening, when I read and explained to him John iii. and Rom. iii. and iv. the latter made me advert to the notion of supererogation which he had already imbibed. And, on leaving, I gave him some tracts, one of them containing some suitable prayers. He took them thankfully, and promised to read them, but remarked, that — forbade him taking any of our books and using these prayers.

Poor man! he forbids the use of prayers which are composed of Scripture passages!

*Feb. 24.*—The young Israelite again sat some time with me, when the conversation took such a turn, that I considered it a good opportunity to warn him against giving consent to deistical notions, and to admonish him to study the Scripture with all diligence, under constant and ardent prayer for divine illumination; for it is a sad experience, when Jews give up the Talmud, only to turn Deists, which they will do unless directed to the word of God, and convinced that Deism is erected upon ignorance.

*Feb. 25.*—I preached upon Ps. cix. 25, in compliance with a request lately made by —.

*March 6.*—When I went out to purchase some furniture, I got into contact with a Jew who has from the beginning regularly attended the church, and entered into a conversation on religious topics, when he owned that he possessed a New Testament, and read it constantly; he said, it was a good book, well worth reading, and deserved the attention of every Israelite.

*March 8.*—I dined at —, where a remark was made which very much strengthened me—That, wherever the Gospel is purely preached, and with earnest prayer for God's blessing, it will prove, at least to some, the power of God unto salvation.

*March 13.*—I visited one of the Jewish schools, and had reason to rejoice at the progress of the scholars. In the evening the proselyte came, with a number of texts, which on Saturday I promised him to explain to-day, being then too much exhausted by preaching. The texts are, John i. 1, Why the evangelist used the term "Word" in speaking of Christ. Rev. i. 8, he could not guess the meaning of, when reading it in German, but he understood it well when he read it in Hebrew, where, of course, is וָדָבָר and מִלָּה. John v. 31, compared with chap. viii. 13—18. Matt. xv. 26, 27; and many besides. It seemed that some really had puzzled him, and

he listened therefore with much attention to my answers. What a change has taken place in this man! When I knew him in Warsaw he was, as he now himself confesses, most superstitiously attached to Rashi, and could not embrace an opinion contrary to his; but now, having laid him aside, and confined himself to the reading of the biblical text, his eyes are opened, he sees the numberless errors contained in his Commentary, and yields submissively to the obvious meaning of a text, as it is given by the context, and accords with the whole tenour of Scripture, history, and grammar. Could we but persuade the whole Jewish nation to read the Bible without their commentaries upon it, we should see wonderful things.

*March 30.*—The proselyte sat some time with me in the evening, when we conversed on the resurrection of our Lord from the dead.

*April 1.*—I preached upon Ps. xviii. 15. Mr. Bornemann preached at two o'clock a sacramental preparation sermon, and consequently the persons who came to attend at our service, had to wait till he had done. But this did not at all disperse them; they waited—rushed in, and filled the church so completely, that I could scarcely get in. The evening I spent in very Christian conversation at —.

*April 3.*—I attended the examination of one of the Jewish schools established by Government, which was, on the whole, satisfactory. A number of respectable persons, of Christian and Jewish extraction, were present. Mr. —, one of the latter, sought to converse with me, which he did in the very kindest manner. He is, I think, the first Jew in rank here, and his conduct is therefore the more pleasing and encouraging. When I came home our two friends from Berlin were waiting for me. Having had no previous information as to their coming, I was much surprised. We conversed immediately on our work, and again in the afternoon.

*April 6.*—The day before yesterday, when we were assembled together in the morning, a young Jew of —,



came, having been told that the missionaries whom he had come to see were staying here. After a little enquiry respecting his views, I requested him to call again upon me, knowing from experience that it is often most advisable to converse privately with such. This he did, and also, at my request, to-day. He plainly told me that he wished to become a Christian, and to that end to be instructed. I spoke to him on the importance, &c. of this step, and also hinted that he must think of a means of maintaining himself both during the time of his instruction and afterwards; he having been a killer of animals for food, and teacher among the Jews. He expressed great willingness to learn a trade, and with no less sincerity, as I think, to follow my advice. It happens that — will take an apprentice to teach him the profession of —, and is willing to take him, if he likes it and is fit for it. I thought, also, that he might go to Count von der Recke, but Messrs. —, two members of our Committee, prefer the former plan.

*April 7.*—The young Israelite called again and repeated his wishes, and I gave him till Monday to think maturely on the subject. Afterwards Mr. — paid me a visit, who was formerly Jewish teacher in —, and now intends to open a school here for Jewish children, and to connect therewith a seminary for Jewish teachers. He has drawn up a plan and laid it before Government. He wished to become a Christian, but had given up the idea for the present, on the advice of Rev. —, in —, and Privy-counsellor —, in —, as he might be useful to his brethren, which he, in all probability, could not if baptized. He feared, also, that our endeavours would not be attended with happy results, as the Jews shewed great apathy, but confessed, notwithstanding, that he knew a large number of Jews, who would embrace Christianity if they had but a prospect of maintaining themselves afterwards. And he was of opinion, that great attention should be directed to the Jewish youth, but that none but Jewish teachers were fit for this work.

*April 10.*—The young Jew came again, and declared that it was his sincere wish to learn the trade I had mentioned, and to be baptized after he has been duly instructed: we settled, therefore, with Mr. —. Soon after came the Jewish teacher mentioned under date of the 7th, and stayed a long while. We conversed much on the present state of the Jews, and especially of the enlightened, as they are called. During this he made an honourable confession as to the truth of the New Testament. In the afternoon I made the acquaintance of a young nobleman of Berlin, who is favourably disposed to vital Christianity.

*April 11.*—One of the Jewish teachers, Mr. C—, sat some time with me. My hopes concerning him have much increased.

*April 12.*—I attended the examination of Mr. C.'s scholars; their progress was of such a nature that all present were surprised. I was never present at an examination where the answers were so readily and satisfactorily given. These schools effect the same that those established amongst the heathen and superintended by missionaries do, where they must introduce Christianity by and by. The ober-burgomaster commenced a conversation, and asked, among other things, what were these boys to do on leaving the school—to learn a trade? there were already too many tradesmen, and it would be disadvantageous to them, as they could never attain to the privileges which Christian tradesmen possess; or were they to study? &c. &c. A Christian and a Jew who stood by us, conversed on the same subject, which ended by the Jew's saying, that they would all turn Christians. It is very probable that the schools will have this effect.

*April 14.*—In the afternoon Mr. C. sat some time with me, and undertook, at my request, to write a small Hebrew Grammar for the Jews. I am as fully persuaded, as are my brother missionaries in Russian Poland, that its circulation is indispensably necessary to enable us to attain our end in general; for it frequently happens in arguing with the Jews,



that the grammatical sense of a passage must be determined, and their total ignorance of grammar often compels us to leave the subject undecided.

*April 22.*—I preached upon the Feast of Passover, the Jews keeping it to-day and the following week. A large number of them were present. Exod. xii. 3—11 directed me.

*April 23.*—After I had twice attended divine service, conversed a long while with the proselyte, and commenced reading those passages which prove the **מלאך יהוה** to be

**יהוה**, and the Lord Jesus Christ, knowing that whenever a person sees *this* clearly, the objections against the divine nature of Jesus, not only are removed, but he has also a clear view of both Testaments, and is convinced that they are one:—that the latter is but the completion of the former's prediction, and a spiritual service instead of a worldly one.

*April 28.*—The proselyte called again, with whom I continued reading passages on the important subject above-mentioned. He had received a letter from his brother, and resolved to proceed to Russia.

*April 29.*—I preached upon the nature of acceptable prayer from Ps. lv. 17. The Lord was among us and blessed us. The sermon proved useful to many. The number of Jews was remarkably large.

*May 5.*—Brother M'Caul arrived in the morning in safety.

*May 6.*—I preached upon Ps. cx. 1. In the morning a young Israelite of Posen paid me a visit; he told me that he had from time to time attended the service,—shewed by his conversation that he had more than superficially read the New Testament, and requested me to give him a few lines to a friend in Berlin, as his father would rather wish him to pursue his studies there.

*May 7.*—I left Posen for Berlin. On our way to Bytyn I walked half a mile, and had a little conversation with a poor Jewish tailor who I met. The ignorance among the lower

classes is lamentably great: though he had from his infancy learned the ten commandments, he could only repeat some of them with great difficulty. He listened attentively when I spoke to him on the nature of true repentance.

*May 8.*—I met my friends from Warsaw, who had spent the sabbath in Meseritz, and had instructive conversation with them on our way to Schirmheisel. There I met also some Jews from Posen, and asked one of them, well known to me, whether he had now *all* the books of Holy Scripture in his possession. I got into conversation with one of his companions, who, being fully informed of my object in preaching to, and conversing with, the Jews, promised to come to the service of the church at Posen.

*May 9.*—I arrived safely in Berlin, and spent all my time in conversing with the best professors of theology, and many pious clergymen, and other dear Christian friends, about the one thing needful, my mission to the Jews, and of the work of the Lord among them in general.

*May 14.*—This evening I left for Hamburg, where I arrived safely on the 16th, at noon. Here also I have spent my time in consulting with my brother missionaries, as to their carrying on the work of the Lord and in calling upon some clergymen and other pious people, to be enabled to form a right judgment of the state of things in this city.

## PALESTINE.

JOURNAL OF REV. J. WOLF.

(Continued from page 319.)

*Kasseroon, Dec. 6, 1824.*—Mullah Khodada, an old man, entered the room trembling, and supported upon his staff, and with him entered Moshe and Sasan. I spake with them in the Persian tongue. Moshe said, that the Jews of Bushirc had written to them, that I had brought to them the Gospel in Hebrew, and he wished, therefore, to be in possession of one of the copies. I immediately desired the servant to open

one of the cases, to give it to them. One of the other Jews present, said, "You have been at Jerusalem, Babel, and Bosra, have they not told you there, whether our Messiah will soon come or not?"

*Myself.* I know that the Messiah will come as soon as you shall believe that Jesus of Nazareth has been the son of David according to the flesh, and the Son of God according to the Spirit.

Old Khodada returned with Sasan after an hour, to receive from me the Gospel which I had promised to them.

I called to-day on Kabballe Khan, the governor of Kasseroon, for whom I had a letter of introduction from Mr. Arretoon Constantine. His Excellency was just in the garden. He enquired after Sir John Malcolm, Sir Gore Ouseley, Captain Robert Taylor, &c. Then he observed that the Persians greatly love the English nation. He asked me then who I thought was in the right, whether the party of Mussulmans who follow Omar, or the party of Ali? I replied, that, "As a Christian, I follow neither the party of Omar, nor that of Ali, and think little about the differences of both parties, but Ali was a far milder man than Omar, for Omar knew nothing but the sword." Kabballe Khan said, that my judgment about Omar's character was just. He then said that "the English are very fine fellows, but it is a pity that they do not believe in the Prophet Mahomed, who has performed the *Miracle of Eloquence and Speech* without having had any education at all." I replied, that "We are happy in our belief in the Gospel only, and are persuaded that the Gospel is the only book which shews the way to eternal life, happiness and bliss."

*Governor Kabballe Khan.* Have you never seen the name of Mahomed in your Gospel?

*Myself.* Never.

*Governor.* Your Gospel is corrupted.

*Myself.* Prove it.

On my return to Nour-Muhammed, I met again with three Jews, desiring

me not to forget to send them the Gospel from Shiraz.

*Myself.* I shall send to you both the Prophets and the Gospel.

*Jews.* The Gospel we desire! the Gospel we desire!

*Dec. 7.*—The rainy weather detained us at Kasseroon. One of the houses ruined by the former earthquake fell down, and buried a boy under its ruins.

I called again on the Governor; he praised the following historical books written in the Persian tongue: viz. Tabaree, and Habib Asseyer.

In the evening I sat in the room with two Armenians, and conversed with them about John iii. 5, and I was just reading to them the words of our Lord, "Except a man be born of water and of the"—when suddenly an earthquake interrupted me, and I was not allowed to say the following word, "Spirit." We all ran out of the room. It lasted for three seconds, but a terrible howling under the ground frightened us all. I could not help thinking it was the howling of the people in the dreadful habitation of hell! I slept in the open air the whole night; and the rain showered down from heaven, so that my bed almost swam in the water. I never was more impressed by the words, that we ought to "labour while it is day, for the night cometh, when no man can labour," than I was at that moment when I was interrupted by the earthquake, in the conversation about the *most important* of all subjects. I sent an immediate express to Bushire, to know whether the earthquake had spared my English and Armenian friends there. Blessed be the Lord that no one was injured by that shock. My friends there in the British Residency are still alive, and watch over the progress of the children in the newly established school.

*Dec. 8.*—I remained at Kasseroon, and visited the Jews. I never saw the houses of my countrymen in such a poor condition as I found them here. Mullah David, one of their most learned men, half blind, sat on the

ground with several other Jewish men and women.

*Mullah David.* Blessed art thou, who comest in the name of the Lord; blessed art thou in thy coming in, and blessed art thou in thy going out.

After my having answered to this customary salutation, Mullah David desired me immediately to send him a Hebrew New Testament. This was *his first request*, and then he spoke to me, saying, "I conjure thee by the holy city of Jerusalem, and by Him who had his dwelling-place in her, and who spake with our prophets in ancient time; and I conjure thee by Moses and the prophets, to answer distinctly and with truth the questions I shall make to thee; I conjure thee farther by Abraham, Isaac, and Jacob, not to conceal the truth from me."

*Myself.* I shall do so.

*Mullah David.* I have heard about you from the Jews of Bushire, and hearing of you, I said to Rabbi Pinehas, who sits now near me, that you must be a son of Israel, a *circumcised*: I ask you now, are you indeed a son of Israel?

*Myself.* I am a son of Israel.

*Mullah David.* What is the name of your father?

*Myself.* David.

*Mullah David.* What is the name of your mother?

*Myself.* Sarah.

*Mullah David.* Exclaim the "Hear, Israel!"

*Myself.* Hear, Israel! the Lord our God is one Lord, and Jesus is the Messiah.

*Mullah David.* Although thou hast added one thing to our creed, I still see that thou art a son of Israel, and iniquity is not in thee—*thou art Joseph our brother*. I conjure thee now again, by Abraham, Isaac, and Jacob, and by Moses our master, to tell me why coming thou didst come to the land of Paras? (Persia.)

*Myself.* To proclaim to you salvation by Jesus of Nazareth, as the Messiah, as the Bearer away of sin, and by Him final redemption from your captivity.

*Mullah David.* How old was Jesus when he died?

*Myself.* He walked thirty-three years here on earth.

*Mullah David.* Then Jesus of Nazareth cannot have been the Messiah, for hearken to the words of Moses himself: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, *like unto me—like unto me—like unto me*. The word *like unto me*, contains in Hebrew the number 120; for מתי (the word, *like unto me*) is spelt with a מ, which contains the number 20; and with a נ, which has the number 40; and with a י, which is in number 50; and with a י, which has the number 10;—the total amount is 120;—the Messiah must therefore be a man of 120 years, *like unto Moses*.

I replied, that, "If this is the case, you must remain, on the arrival of the Messiah whom you expect, in infidelity *until his death*, which is absurd to think. The similarity between Moses and the Messiah must therefore consist in something else; and that the Messiah, that child of Bethlehem, must be originally of a higher age than Moses, is clearly seen by Micah v. "Whose goings forth have been from of old, from everlasting;" and Isaiah calls him "the father of everlasting age." He is a prophet like unto Moses in this respect, that he saw God face to face, *like unto Moses*; that he was an intercessor for the people, *like unto Moses*; that he, *like Moses*, gave to us a covenant.

*Old Mullah David.* What shall we then believe?

*Myself.* That Jesus of Nazareth, born of the Virgin, according to the Scripture, is the very Christ, the Son of God, who will crown you with a crown of glory, and then make of you a kingdom of priests; and that He is the Bearer away of sin, and that He is the same who redeemed you from the hands of Haman, in the very land where you now are; and he sent to you Cyrus, who redeemed you from the captivity of Babylon; and if you return to Jesus, the Lord your God, with all your heart, and all your mind, then he will gather you, and bring you to a Jerusalem, to a better Jerusalem than that of old.

*The Jews present.* You are a son of Israel indeed, and speak good words to Israel; give us the Gospel, we will read and examine its contents.

*Mullah David.* We are now exiles on earth, and there is no people upon earth so troubled as we are: we are considered less than dogs, and the Gojim (the Persians) trample upon us, on account of the multitude of our sins! on account of the multitude of our sins! We must gain our livelihood by telling lies—by writing talismans in fictitious characters, and telling them that they are written in Hebrew.

Mullah David gave to me one of those talismans which they give to Mussulman women, for which they get a present.

Mullah David then continued:—“Many of the Jews at Shiraz apostatize, and give their hand to their enemies, although Moses is in their hearts, and the prophets of old are in their hearts; they profess outwardly Mahomed, whom they curse, and who is cursed indeed, and whose descendants and followers they curse, and who are cursed indeed! Cursed be the Gojim (Persians)! cursed be their mother! cursed be their women! and cursed be the fruit of their womb!” Mullah David then continued, and said: “You say that the Messiah has already come, and that he will come again, but must not Gog and Magog precede him!”

*Myself.* Gog and Magog, whom we call Antichrist, is already come.

*Mullah David.* Have you seen him?

*Myself.* Yes, I have seen him.

In short, I then described to them the *Pope* as that Gog and Magog, as that Antichrist who is mentioned in Scripture; and this is my firm belief, with all the respect I have for the private character of Pius VII.

*Mullah David.* What kind of man is the present Pope?

*Myself.* Leo XII. opposeth every thing which is good; and lying wonders are done every where.

*Mullah David.* He will lead us, according to your accounts, after other gods. What kind of man is he—is he a tall man?

*Myself.* Not very tall; but the most of his cardinals are very fat men, and are clothed in *scarlet*, according to the prediction of Jesus Christ.

*Mullah David.* Send us only the Gospel.

It is worth the while to observe, that the Jews of Bushire wrote letters to the Jews of Kasseroon, and desired them to argue with me.

*Dec. 9.*—We left Kasseroon, and arrived at Caravanserai-kotul.

*Dec. 10.*—We passed Dastar-jaan, slept at Khonasanyoon.

*Dec. 11.*—We arrived at Shiraz. From Bushire to Shiraz are 179 English miles.

I sent a man from Khonasanyoon to Shiraz, with letters for Mr. Shanasar, an Armenian merchant, for whom I had letters of introduction from Arretoon Constantine, of Bushire. I had the intention of taking my lodging in his house, but as it was destroyed by the earthquake, I took a room in the house of Mirza Ali Akbar, a Persian gentleman, who is at present British Agent at Shiraz. I lodged, however, the first night in the garden of the Prince, and would have stopped there, if the room wherein I lived had not been threatened to be destroyed entirely by the earthquake, which had not yet ceased on my arrival at Shiraz. I went, therefore, the next morning, to Mirza Ali Akbar, where I took a little room. Iachi Khan, the Prime Minister of the Prince, for whom I had brought an introductory letter from Colonel Stanners, was so kind as to give me a soldier as a guard, who accompanied me as often as I visited any place, in order not to be insulted by the mob, which is very often the case with Europeans. It must be observed, that the late Mr. Rich is buried in the garden of the Prince.

*Dec. 12.*—Mirza Ali Akbar, and his old uncle, Haj Muhammed Ali, called on me, and the first man whom they mentioned was “Padre (so they call the Christian priests) Henry Martyn,” the translator of the Testament into the Persian tongue. Haj Muhammed Ali said, “Did you know Padre Henry Martyn, who lived here for a long time in the house of Iafri Ali Khan?



*Myself.* I knew him not personally, but have heard much of him: What do they think about him?

*Haj Muhammed Ali.* He was a very good, humble (fakeer) man.

*Mirza Ali Akbar.* He made a translation of the Gospel, which is now much read here, especially among the Soffees of this place. He translated it with the aid of Mirza Said Ali, who is called on this account Padre Mirza Said Ali. Oh, Padre Martyn was a good man; and he argued here very much with the Mullahs. They became all weak when arguing with him.

*Myself.* Was he never beaten?

*Mirza Ali Akbar.* No; but nobody was convinced by him. Mirza Ibrahim wrote against him; Henry Martyn answered his book. Mirza wrote again, but Henry Martyn then left Shiraz, and had therefore no time to answer, and the news arrived afterwards that he died at Tokat. You, Mr. Wolf, are now his successor; you must take care that the Mullahs destroy not you in arguments; for if you are destroyed by arguments, Henry Martyn is destroyed.

*Haj Muhammed Ali.* He had with him an Armenian servant, whose name was Zacharia.

*Dec. 13.*—I went to see the street which the Jews of Shiraz inhabit, and I think that I could not give a better, and a more exact description of the state of the Jews at Shiraz, than by telling you the description which Sheikh Ahmed Abu Khamees, a Persian Mussulman from Shiraz gave to me, when I met him on the banks of the Haffar, the country of the Chaab Sheikh, when I was there with Captain Taylor, the British Resident at Bussorah.

Sheikh Ahmed called one evening on Captain Taylor, and drank tea with us. I asked him about the state of the Jews at Shiraz? He said:

"1. Every house at Shiraz with a low, narrow entrance is a Jew's.

"2. Every man with a dirty wool-len, or dirty camel hair turban, is a Jew.

"3. Every coat much torn and mended about the back, with worn sleeves, is a Jew's.

"4. Every one picking up old broken glass is a Jew.

"5. Every one searching dirty robes, and asking for old shoes and sandals, is a Jew.

"6. That house into which no quadruped but a goat will enter, is a Jew's."

In reporting to you this description, given to me by that Mahomedan, I wish you to know that I do not joke about the misery of my brethren; but really this is exactly the condition of the Jews at Shiraz. On my entering the Jewish quarter at Shiraz I saw old and young men, and old and young women, sitting in the street and begging; their heads were bowed to the ground, and fainting,—and stretching out their hands, they cried after me with a fainting voice, "Only one pool! (penny) only one pool! I am a poor Israale! I am a poor Israale!" I distributed some trifle among them, and several of the Jews said to me, "Are you arrived? We have heard that you are a son of Israel, and have brought with you the Gospel in Hebrew. Give us the Gospel!" I told them that I intended to visit them in their houses. And whilst I was speaking with them, I heard the poor Jews and Jewesses crying, "I am a poor Israale! I am a poor Israale! one pool! only one pool!—I am a poor Israale!" and others sat in the street, and ate onions and begged bread, and exclaimed, "Only one pool! I am a poor Israale!"

I went home, and said to myself, "What a sight have I seen!" and with tears I repeated the words of my brethren, "Only one pool! I am a poor Israale!"

At Bussorah and Bagdad, where the Jews are not so much oppressed, they are fine and tall men, and their daughters are handsome; but here, at Shiraz, they are pale, yellow, and of little stature: they are indeed, *Poor, poor Israale!* and from their daughters all beauty is gone; they are a *Poor Israale!* I wonder not that the harp is silent and mute among them, and that their only song is now, "Only one pool! I am a poor Israale!" Their daughters hang down their heads and cry, "Only one pool!"

I am a poor Israale!" The swooning mother hath her swooning babe in her arms, and cries, "Only one pool! I am a poor Israale!"

Dec. 14. — Martyros M'kerditch David, an Armenian merchant, who was a long time at Calcutta, and who talks English, called on me. He labours with zeal for the purpose of enlightening his own nation. He has written several pamphlets against the Council of Chalcedon of Pope Leo, and he is the first Armenian who published some tragedies in his mother tongue. He tries to stop the progress of the Papists in proselyting his countrymen. He and Shanasar introduced me to the principal rabbies of this place.

Messrs. Shanasar and the above-mentioned Martyros M'kerditch David, assembled the principal rabbies of this place in the house of Mr. Shanasar. Mullah Israel, Mullah Khodada, Mullah Rabbi Eliasar, newly made high-priest instead of his father, Rabbi Eliau, who died in the time of the earthquake, from the terror it excited in the heart of every inhabitant of Shiraz, and from the affliction and sorrow to see hundreds of his flock, who *miserably lived, miserably died*—taken away in a moment!—they were only able to utter one loud cry, and many of them even not *one loud cry*! The earth moved—the houses fell—and crushed them in pieces! Poor Eliau, who was spared by the earthquake, saw the misery of "poor Israale," and died; and his death is still lamented and deplored by "poor Israale" at Shiraz, for they say he was so wise a man, and so good a man, and his name was known by "poor Israale" at Jerusalem.

Mullah David, Mullah Abraham, Mullah Rabbi Eliasar, and fifteen other Jews, whose names I do not remember, assembled in the house of Shanasar. They sat down on the ground; I sat with them, and they formed a circle around.

I addressed them as follows:—"On account of the abundance of our sins,\*—on account of the abundance

\* A common expression used among the Jews, instead of *alas*!

of our sins, in what a miserable state do I find you here—and after what an awful time! So poor, dejected, and wretched a people, as I have not seen, my brethren, all the days of my life. Many of our brethren at Shiraz have apostatized from the faith, and have forgotten Moses and the prophets altogether, and turned to the Gojim, the Mahomedans, who have been your enemies of old. You are here indeed a *poor, poor Israale*!"

Mullah Rabbi Eliasar, who on account of sickness can scarcely breathe, said, "Tell us the reason of our misery."

Mullah David (*most seriously, and with tears in his eyes.*) Tell us the reason of our affliction.

*Mysclf.* A sin has sinned Jerusalem, and this sin has been, that they have pierced Jesus of Nazareth—that they have shed the blood of Jesus in the midst of Jerusalem; of that Jesus of Nazareth who was, according to the flesh, the son of David, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead; they, they despised and rejected Him, and hid their faces from Him; they brought Him as a lamb to the slaughter, and taking him from prison and from judgment, they cut him off out of the land of the living. Messiah, Jesus of Nazareth, was cut off, but not for himself, and the temple and the sanctuary was destroyed; for they killed Him!—they killed that branch of David, who is called "the Lord our Righteousness," who is called "the Mighty God, the Everlasting Father, the Prince of Peace." Did they not sin against the child and they would not hear? and on account of the abundance of our sins they would not hear. The daughters of Jerusalem wept when he was brought to death; and He, our Lord Jesus, turned and said, "Weep not for me, daughters of Jerusalem, but weep for yourselves, and for your children." I tell you now, my brethren, blessed are you, if you weep *now* over your *unbelief*, which has lasted longer than 1800 years; blessed are ye now if ye begin to repent, and to look on Him, whom

our forefathers have pierced; but all his chastisement has been for our peace, and on account of our becoming healed, he was wounded. He is the seed of the woman who bruised the serpent's head, and who, on account of the abundance of our sins, was bruised by Satan in his heel, by the instrumentality of our ancestors. Christ is the antitype of that serpent which was exalted in the wilderness, and every one who looks up to that serpent will be healed. He is the true antitype of the paschal lamb, and every one who believes in Him will be saved; for the heart of the believer is sprinkled by the blood of Jesus Christ, as the door-posts of the Israelites in Egypt were sprinkled; and the angel of death, the angel who puts the sinner to eternal death, will have no power over Him; and you will perceive, if you believe in Him, and are baptized in His name—in the name of Jesus Christ—you will perceive that you are born again, born again by the Spirit and by the water; the love of Jesus Christ will be shed abroad in your heart; you shall love Him more than the bridegroom loves the bride. He will love you, and you will love Him. And you will love God with all your mind; and you will love your neighbour as yourself; and you shall love your enemy, even the Gojim who now oppress you: you shall love them for the sake of Jesus Christ; for, when He shall come again, and redeem all of you, and bring you to Zion, then you shall see Persians and Medes, the children of Javan, (Greeks) and Torgama, (Turks) and the children of Ashkenas, (Europeans) and the children of Ishmael (Arabs) going; and you shall hear them say. "Let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways; and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And that glorious time is not far off, when Jesus Christ, who is King of kings, and Lord of lords, shall take the veil from you, and when he shall make himself known unto you as your brother and your Lord, and tell you,

"Come near unto me." That time is not far off, when Zion shall be a banner to all nations, and when ye shall enter the golden gates of the heavenly Jerusalem, and when ye shall be blessed in your coming in, and be blessed in your going out. That time is not far off, when ye shall see coming the Lord Jesus Christ with thousands of His saints, (for He is the King of saints) and with all His holy angels; that time is not far off, for hear what Christ saith: (I opened the Gospel) "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be, and when shall be the sign of thy coming, and of the end of the world! And Jesus answered and said unto them, Take heed that no man deceive you: for many shall come in my name, saying, I am Christ, and shall deceive many; and ye shall hear of wars and rumours of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet: for nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences in divers places, &c. And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." All these things have hastened to come to pass in these last years: Benjamin, of Shiraz, of this very city, rose here fifteen years ago, and pretended to be the Messiah,\* and many of you have been deceived. And these last years there has been war in Spain, and still there is in Turkey; and several countries have been visited by famine seven years ago. Tiberias, Bussorah, Babel, Antioch, Aram Zoba, (Aleppo) Kasseroon, and Shiraz, by pestilence (cholera morbus) and earthquakes; thousands of poor Jews were crushed to death in one moment; they had not time to cry, "Hear, Israel! the Lord our God is one Lord." And in the midst of all these events, the Gospel of the kingdom of Christ is preached in all the world, and it is

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\* The Jews of Shiraz themselves told me this fact.

preached in this moment to you by one of your brethren.—My dear brethren, when I was a child, my father allowed me not to go to bed until I had recited the words of Jacob, “The angel who hath redeemed me from all evil.” I said these words without understanding their meaning; but now, since He has redeemed me from all evil, from the power of Satan by belief in his holy name, which is Jesus Christ, I understand, and experience, and feel the power of that angel; and O that He may redeem you! and O that He may bring you to Him! Then you will cease to be exiles on earth, and you will cease to be outcasts from God; and then your heart will be warmed with a love and joy which you have not felt before; you will know what it is to have a *broken and a contrite heart*; you will know what it is to commune with our Lord, in our heart. Amen.

After this discourse was over, as well Messrs. Shanasar, and Martyros M'kerditch, and myself observed their solemn behaviour. Rabbi Eliasar told me that he would invite me to his house next sabbath-day, and assemble together twenty of the most learned Jews, well versed in the law, with whom I may have farther conversation. The discourse had made, according to all appearance, a visible impression on almost every one of them. I observed to Shanasar that I thought Mullah David believed. Shanasar observed, that every one of them believes, but they are afraid to confess it before their rabbi, and on account of the Mussulmans, who would immediately raise a persecution against them. Crowds of Jews came then to my house, and desired tracts and the Gospel; and although the Persian soldier, who was given to me as a guard by the Prince's Prime Minister, had driven them away with the dagger in his hand, *poor Israale* of Shiraz still insisted upon following me to my house. I distributed on that day thirteen Testaments and many tracts.

Martyros M'kerditch came to me the following day, and said, that he is sorry to tell me that the rabbi had sent word to Mr. Shanasar, that he could not

assemble together the Jews according to his promise, for he had observed, that every one of them would turn Christian if they should have further conversation with me, which might lead to bad consequences for the Jews at Shiraz. And Mr. Martyros M'kerditch told me farther, that the rabbi having observed that my discourse had made an impression on two of the Mullahs, forbade them to call on me any more. Mr. Martyros M'kerditch told me that they, however, read the Gospel and tracts I gave to them in their synagogues; and they desired Shanasar to invite me again to his house, in order that they may hear the Gospel again in spite of their rabbi.

The Mussulmans at Shiraz divide themselves, respecting their religious views, into four classes.

1. Mullahs, who are the Doctors of the Mahomedan law, who occupy their time in studying the Koran and the commentators of it, and from the Koran and its commentators they take their astronomical science, which they teach in their colleges to their disciples. They are in high reputation, and have the first seat when they call on princes and noblemen, and they sit even in the presence of the king, but neither the king nor the princes of Persia permit them to meddle with affairs of Government.

2. Aame, i. e. the laity, who blindly believe the Articles of their Church as their Mullahs tell them.

3. Soffées, or Urafa, mystical philosophers of the Mahomedans.

4. Ahlee Dahar, infidels, who deny all divine religion, and are mere Pantheists.

As I have been first introduced to the Soffées, you will permit me first to speak of the conversation I had with them, that order may not be interrupted.

Dcc. 15.—I was introduced this evening to the assembly of Haj Muhammed Hossein, the son of Haj Muhammed Hassan. Haj Muhammed Hossein is one of the principal men of this sect. I met there with a great many other Soffées. It was a large room where they were met. A table of roses stood in the midst of the



room. They saluted me very kindly, and then continued to smoke the *galyoon*. He immediately ordered tea to be brought. The most of them were wrapped up in a hair mantle. They all had their heads bowed towards the ground. A great silence prevailed, which almost made me inclined to sleep. I had brought with me an Arabic Bible, and a Persian Testament, the translation of Hugo Grotius, *De Veritate Religionis Christiana*, and a Catechism translated into Persian. I said to Haj Muhammed Hossein, "Did you know Padre Henry Martyn!"

*Haj Muhammed Hossein (reflecting for a while.)* I knew him very well; he translated here the *Anjeel* (Gospel) into Persian.

*Myself.* What kind of man did you think him to be?

*H. M. H.* Henry Martyn was a great Mullah (Doctor); he was a very good man; he was a man of good morals, of good manners, and a MAN WHO LIVED NIGH TO GOD.

Another Soffée, whose name I do not know, said, in a very affectionate manner indeed, "I came often to Henry Martyn; he lived in the house of Jafer Ali Khan; he was a very good man, a very good man indeed."

Haj Muhammed Hossein, to whom I then presented the books, said, "I am already in possession of the Arabic Bible and Testament, you may therefore give this to my friend Mirza Ibrahim Kasseroone." I immediately gave the copy of the Bible to Mirza Ibrahim Kasseroone. Haj Muhammed Hossein then ordered his servant to fetch the Arabic Bible of which he was in possession: it was the old edition of the Bible Society. Haj Muhammed Hossein then took the book of Hugo Grotius, and immediately read aloud a portion of it to the other Soffées; when he came to the words, "Jesus the Son of God," he said, without betraying any anger or displeasure, "Here is the usual doctrine of the Christians;" and the other said, with rather a serious countenance, "Yes, this is the usual doctrine of the Christians." After this observa-

tion Haj Muhammed Hossein read a portion of the Psalter to them, and said, "The Psalter is better translated than the Gospel." He looked then at psalm lxxii. and then said, "Here is a mistake of the press, for as it here stands, it means, 'Solomon, O God?'" I looked at it, and was obliged to confess that he was right. I told him that I should take care to point it out for correction. I asked then about the belief of the Soffées.

*Haj Muhammed Hossein.* If you ask here one of the Mullahs what the Soffées are, they will tell you that they are all infidels, (kaafer) but this is not the case. In the first instance, I must tell you the derivation of the name Soffée, and then what their views are. They are called Soffées,—

1. From the manner of cloth they wear, which is made of *saf*. Ali was the first Soffée.

2. They are called Soffées from the Arabic word *saf*, which signifies clean; for the Soffées have a clean heart. The Soffées are friends of God, who live nigh to God, humble, and poor men, as you see us here. The Soffées are friends of all men in the whole world, and believe that there are men of every sect and nation who live nigh to God, as Masnawee very well said:—

"Her ke oh kholkesh nekoo  
Nekosh shomaar  
Kha az Nasl Ali, kha az Omar."

"Every one whose temper is good,  
Count among the good:  
Let him be of the sect of Ali or of Omar."

The Soffées (H. M. H. continued) believe, farther, that the creation of God has neither beginning or end. Before God made the world visible, it was existing in the will of God, and became existing in reality in time. The creation of the Creator has no end; every thing becomes only transformed: the man dies, his body is laid in the grave, and turns to dust; the dust is not annihilated, but is transformed into plants; that plant turns again to dust, and becomes a thing more noble. The soul of man, after she has acted well, is transformed into a better being, which *the book* calls

PARADISE: if she has acted badly, she is transformed into a worse being, which *the book* calls HELL. The sky we see, and the earth we see, will be transformed into a better sky, and into a better earth.

*Myself.* What must one do to become good?

*H. M. H.* One must become as *Isa*, (Jesus) *poor and lowly*; and one must be born again, the second time, as you find in the Gospel of St. John.

H. M. Hossein recited then the words of our Lord to Nicodemus verbatim, according to the Arabic translation. These words are the fruits of the labours of Henry Martyn. Martyn! O my Martyn! thou hast kindled a light in Persia which will never go out! And thou, Leopold Sebastiani\* thou hast kindled a light in Persia which will never go out!

I said then to Haj Muhammed Hossein, "What are your views about the Koran?"

*H. M. H.* We do not believe like the Mullahs, that the angel Gabriel did fly down from heaven, just like a bird, and brought the leaves of the Koran to Mahomed: no such things; but we say as Masnawee saith, "He who denies the truth of the Koran, which came from the mouth of Mahomed, is an infidel." H. M. H. then said, "Every good thing comes from God; Masnawee saith not that the Koran came from the mouth of God."

*Dec. 16.*—Mirza Abd-Alkereem, the son of Mirza Abu Alkarem, mentioned in Martyn's book, called on me.

*Myself.* I observe that there is at Shiraz an enquiring spirit—how long has this been the case!

*M. A. A.* Almost always; but the spirit of enquiry is now much greater than it was before the time of Henry Martyn's translation, and his conversations at Shiraz.

Martyn! my Martyn! thou hast kindled a light in Persia which shall never go out!

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\* Leopold Sebastiani, a Catholic missionary, preached the Gospel at Ispahan, and translated the four gospels into Persian. He was the instrument of the conversion of Ishmael, who died a martyr.

M. A. A. then said, "We must enquire into the truth, for we are of God, and to him shall we return."

*Myself.* What do you believe about Jesus Christ?

*M. A. A.* He was perfect, and therefore justly called by you the Son of God; and we all become sons of God, if we imitate Christ—if we follow the words of Jesus, who said, "Love your enemy; if one striketh you," &c.

Behold again the fruits of the labours of Henry Martyn! Martyn! O my Martyn! thou hast kindled a light in Persia which shall never go out!

Mirza Abd-Alkereem then observed, that the famous Mansoor Hallaj, a Mussulman author, distinctly said, that the Christians justly call Jesus the Son of God.

*Myself.* What do you think of Mahomed's journey to heaven?

*M. A. A.* I do not believe it literally, but I believe that it indicates Mahomed's approach to truth.

*Myself.* Who is, in your opinion, a true prophet, he who persuades men of the truth of the doctrine he proclaims by the force of the sword, or he who does it by persuading the mind?

*M. A. A.* One general takes a city sometimes by persuading the inhabitants to deliver the town; another takes it by force; both are generals. And thus both Jesus who gained the world by persuasion, and Mahomed who applied the sword, have been prophets.

*Myself.* As belief is entirely a matter of the understanding and the heart, the only means, the only arms a person who tries to bring another over to his faith can employ, should be an appeal to both the understanding and the heart. A city, which is corporeal, can be taken by corporeal instruments; but not thus the understanding and the heart of man; for as God has given us both understanding and heart, to convince both of the truth he intends to proclaim to us, reason says, that he will use the means to *convince* both the understanding and the heart of the truth of his word.

*M. A. A.* At Shiraz, Kasseroon,

and Aleppo, have been earthquakes which killed thousands of our fellow-creatures; — from whom were those earthquakes sent?

*Myself.* From God.

*M. A. A.* And the sword of Mahomed is from God.

*Myself.* I admit it to be from God, but neither earthquakes nor swords are arguments for the truth of some doctrine proclaimed. Reason tells us that those events are only sent from God as chastisements for our sins; the sword of Mahomed has been sent as a chastisement for those Christians who have deviated from the true spirit of the Gospel, of the truth of which they have been persuaded by its internal and external evidences, and not by the sword; the sword will only make hypocrites.

Here the conversation ended, at twelve o'clock at midnight.

(*To be continued.*)

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## DOMESTIC.

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### ANNIVERSARIES OF AUXILIARY SOCIETIES.

#### *Essex.*

ON Sunday, July 30, Sermons were preached at *Colchester*, in the morning at St. Peter's, and in the evening at St. James's, and at St. Peter's again on Monday evening, by Rev. H. McNeile; and on Tuesday evening, at St. Peter's, by Rev. C. Simeon.

The Annual Meeting of the *Colchester and East Essex Auxiliary* was held on Tuesday, August 2, the Hon. J. J. Strutt in the Chair. Resolutions were moved and seconded by Rev. T. Newman, H. McNeile, D. Ruell, G. Bryon, C. Simeon, E. Irving, W. Burgess, W. Marsh, &c. Total Collections upwards of £105.

#### *Suffolk.*

Sermons were preached at *Ipswich*, on Sunday, July 30; in the morning at St. Margaret's, in the afternoon at St. Clement's,

and in the evening at St. Stephen's, by Rev. D. Ruell; and on the Wednesday following, at St. Peter's by Rev. C. Simeon.

The Eighth Anniversary of the *Ipswich and Suffolk Auxiliary* took place in the Shire Hall, on Wednesday, Aug. 2, the Rev. J. T. Nottidge in the Chair. Resolutions were proposed and seconded by Rev. T. Dikes, (of Hull) C. Simeon, D. Ruell, J. Bull, (of Tattingstone) J. Hall, J. Bull, (of Stowmarket) J. Wilcox, W. Marsh, G. Ranking, and W. Ayerst.

The Second Annual Meeting of the *Woodbridge Branch Society* was held in the Town Hall, on the Monday evening preceding, John Clarkson, Esq. in the Chair. Resolutions were moved and seconded by Rev. J. Charlesworth, D. Ruell, J. Bull, Capt. Maynard, Rev. O. S. Reynolds, W. Ayerst, and J. Steele. The total Collections amounted to about £36.

#### *Bedfordshire.*

The Anniversary of the *Bedfordshire Auxiliary* was held in the Town Hall, on Friday, August 4, when the President, the Rev. T. Webster, took the Chair. The Report was read by Rev. T. S. Grimshawe, the Secretary; and Resolutions were moved and seconded by Rev. R. Whittingham, D. Ruell, — Rogers, W. A. Evanson, — Hayne, T. S. Grimshawe, Legh Richmond, — Mathews, &c. A Sermon was preached the evening preceding, by Rev. W. A. Evanson, at St. Cuthbert's; and on the following Sunday, Aug. 6, at Turvey, by Rev. D. Ruell. Collection at the latter £10. 10s.

On Sunday, Aug. 6, also, Rev. W. A. Evanson preached two Sermons at *Melton Monbray* and *Burton Lazars, Leicestershire*. Collection about £12.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

*Anonymous, Aug. 15 . . . . .	100	0	0
Bailward, late Miss Mary-Ann, Frankley, Wilts. by T. S. Bailward, Esq. Executor, (Legacy, deducting duty) . . . . .	180	0	0
Hocken, late Joseph, Esq. of Falmouth, (part of a Legacy, by his Executors, Rev. R. H. Hitchins and W. H. Black			
For General Purposes . . . . .	40	0	0
Heb. O. & N. Tests. . . . .	10	0	0
	50	0	0
Lady, of the Scotch Church, Swallow-street, by Rev. J. Arundel	2	2	0
Meakin, Miss . . . . .	1	1	0
Percival, Lady Elizabeth, by Rev. L. Richmond . . . . .	2	10	0
Spooner, late Mrs. Barbara, of Elmdon, by Rev. Wm. Spooner, Executor, (Legacy) . . . . .	50	0	0
Bedford, by B. Trapp, Esq. . . . .	17	5	7
Birmingham, Bordesley, by Mrs. Pritchard . . . . .	1	2	0
Burton-on-Trent, by Mrs. Dancer . . . . .	10	0	0
Cheltenham. by Rev. F. Close . . . . .	17	0	0
Dorchester Ladies', by Rev. W. L. Jackson . . . . .	32	0	0
Guernsey, by G. Dobree, Esq. . . . .	40	0	0
Ipswich, by Rev. J. Charlesworth			
For General Purposes . . . . .	59	18	2
Heb. O. & N. Tests. . . . .	17	19	8
	77	17	10
London: Bentinck Chapel, collected after two Sermons by Rev. B. Woodd and Thos. Boys (Gen. Purposes) 31 10 9			
Do. after do. by Rev. B. Woodd (H.O. & N. Tests.) 25 12 10			
Do. Association, by do. (Gen. Purp.) 10 16 0			
	67	19	7
Clapham, by Joseph Wilson, Esq. . . . .	36	8	0
Greenwich and Deptford, by a few Friends. . . . .	1	9	0
Maidstone, by Mrs. Prance . . . . .	3	3	0
Melton Mowbray, (Rev. J. W. Shirlcliffe, Minister) collected after a Sermon by Rev. W. A. Evanson . . . . .	10	16	10
Do. Burton Lazars, do. do. . . . .	1	6	3
Do. Ladies' Association, by Mrs. Caldecott			
For General Purposes. . . . .	10	1	11
Heb. O. & N. Tests. . . . .	0	15	0
	10	16	11
Scotland: Strauraer Female Bible Society, by Rev. W. Symington	3	0	0
Thorne, Yorkshire, by Miss E. Benson . . . . .	4	0	0

\* Only one half of this note has been received.

## NOTICES TO CORRESPONDENTS.

Memoirs of Schultz, (No. VII.) has been received, and will be inserted.

Rabbi Crooll to G. Hamilton, — B. E., — Philo-Judeorum Christian, — J. K. C., — and the Translation of the Manuscript of Paul David, have been received.

Our Anonymous Friend is informed that the £50 shall be forwarded, as desired, to Count von der Recke, at Dusselthal.





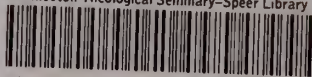
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